TRAVELS THROUGH THE CANADAS

CONTAINING

A DESCRIPTION OF THE PICTURESQUE SCENERY
ON SOME OF THE RIVERS AND LAKES;
WITH AN ACCOUNT OF THE
PRODUCTIONS, COMMERCE, AND INHABITANTS
OF THOSE PROVINCES.

BY GEORGE HERIOT, ESQ.
Deputy Post Master General of British North America.

ILLUSTRATED WITH
A MAP AND NUMEROUS ENGRAVINGS, FROM DRAWINGS MADE AT THE
SEVERAL PLACES BY THE AUTHOR.

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TO WHICH IS SUBJOINED A

COMPARATIVE VIEW OF THE MANNERS AND CUSTOMS

OF SEVERAL OF THE

INDIAN NATIONS OF NORTH AND SOUTH AMERICA.

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PART THE SECOND.

MANNERS AND CUSTOMS OF THE AMERICAN INDIANS.

CHAPTER XII.

AMERICANS IN GENERAL—THE IROQUOIS—THEIR VILLAGES—HABITATIONS OF VARIOUS SEDENTARY TRIBES—DWELLINGS AND TEMPLES OF THE PERUVIANS—OF THE NATIVES ON THE BORDERS OF THE OROONOQUE, THE RIVER OF THE AMAZONS, &c.—SEVERAL ERRATIC TRIBES—THE CARAIBS, BRAZILIANS—DRESS OF SOME SOUTH AMERICANS—OF THE MOXES—PATAGONIANS—PRACTICE OF TATOOING—MODE OF PAINTING—NATIVES OF VERA CRUZ—TETONS—CANCES—HIETIANS—DOG-RIB INDIANS—KNISTENEAUX—CHIPEWEYANS—NATIVES OF THE NORTH WEST COAST—OF DARIEN AND PANAMA—OF YUCATAN—MEXICANS.

IN many situations on the continent of America, the human race is found to approach nearer to a state of nature, than in any part of the ancient world. The condition of some of its inhabitants seems but little removed from that of the animals which range the gloomy and boundless woods. Man may here be contemplated,

either emerging from a rude state of liberty, or united into small communities, or in a state of comparative civilization.

Although many of the Americans differ from each other in stature and in features, yet in complexion there is very little variation. The tawny colour verging towards that of copper, is peculiar to the native inhabitants of the whole of this continent. This effect cannot be attributed to the degrees of temperature in the climate, to the air which they respire, or to the nature of their aliment; for in no part of this extensive region has the European complexion, throughout a descent of many generations, undergone any change from its original colour.

The features of the Americans, when allowed to retain the shape which nature has designed them, would be by no means irregular or disgusting. Their hair is coarse, lank, and black; their eyes are of the same hue; and a prominence in the bones of the cheek seems to form an almost general characteristic.

Intercourse with Europeans has effaced many of the ancient customs, and changed in a considerable degree the manners of a great number of the Indian tribes. To acquire a knowledge of their original state, we must endeavour to trace their history in the works of the missionaries, and in those of other writers who have directed their researches to different parts of this continent.

G. Heriot Esqr. pinx^t.

Encampment of L

F. C. Lewis sculp.

micliated Indians.

In delineating the manners of people whose sphere of observation is confined to the objects of nature by which they are surrounded, it will be necessary to describe customs which may appear tinctured with folly and absurdity. An acquaintance, however, with the nature of man, can alone be gained by an observation of his conduct in the various situations in which he is placed.

The origin of the inhabitants of this continent, cannot be traced with any degree of certainty. As the straits between Asia and America, in the latitude of sixty-six degrees north, are not many leagues in breadth, it is not improbable, that emigration from the old to the new hemisphere, first took place in this part of the globe.

Several of the natives have derived from their ancestors a confused tradition, in which the primitive descent of no particular race of men is described. It seems to regard the general origin of mankind, which being the most striking of all subjects of enquiry, has made an impression even on the minds of men who have attained but little progress in improvement.

The Indians seem not, in general, to be ignorant that their forefathers were strangers in the country which they now inhabit. They assert, that they migrated from a distant region towards the west. The Iroquois, who, of all the nations of North America, the inhabitants of Mexico excepted, had made the greatest advancement in

the social state, assert, that for a series of years they wandered from one situation to another, under the conduct of a female. By her they were led over a great portion of the continent of North America, until they made choice of the tract which they now occupy, whose climate was more temperate, and whose soil was more adapted to the purposes of cultivation than that of any place they had before visited. She there distributed lands among her followers, and thus founded a colony which has ever since retained its station. The inhabitants of Agnier differ somewhat from the rest of the Iroquois, in the account which they give of their origin, and claim an exemption from the appellation of *Agonnonsionni*, or constructors of dwellings, which is applied to the other tribes of that nation. The natives of the neighbouring territories, blend under one name the five tribes of the Iroquois, although each is possessed of its peculiar dialect. They inhabit the country on the north and south of lake Ontario, bounded on the east by lake Champlain. They are divided into Upper and Lower Iroquois, and into five cantons; the former distinguished by the appellations of Tsonnonthouans, Goyogouens, and Onontagues; the latter by those of Agniers and Onoyouths. By extending their wars far beyond the limits of their domains, they found a nation in Virginia which differed but little from them in language, and which, although formerly connected with them by

some affinity, had long been unknown to them or forgotten. Of this conformity of language they availed themselves, by combining the interests of that people with their own, and thus strengthened their association.

These tribes, notwithstanding a variety of causes for jealousy, have ever maintained an union among themselves, which they express by saying, that they compose only one cabin or family.

In many of the customs of the savages in America, a similarity to those of people in very different quarters of the globe is discoverable; and some words in their languages appear likewise to have sounds, as well as applications, in which an analogy may be traced to languages that existed, or do still exist, among people of the ancient continent. From accidental sources like these, some writers have pretended to trace the countries from whence the natives of America first emigrated.

It is observed by an eminent historian,* that "the dispositions and manners of men are formed by their situation, and arise from the state of society in which they live. If we suppose two bodies of men, though in the most remote regions of the globe, to be placed in a state of society similar in its degree of improvement, they must feel the same wants, and exert the same endeavours to

* Robertson.

supply them. The same objects will allure, the same passions will animate them, and the same ideas and sentiments will arise in their minds. In every part of the earth the progress of man hath been nearly the same, and we can trace him in his career, from the rude simplicity of savage life, until he attains the industry, the arts, and the elegance of polished society. There are, it is true, among every people, some customs, which, as they do not flow from any natural want or desire peculiar to their situation, may be denominated usages of arbitrary institution. If, between two nations settled in remote parts of the earth, a perfect agreement with respect to these should be discovered, one may be led to suspect that they were connected by some affinity. America may have received its first inhabitants from our continent, either by the north-west of Europe, or the north-east of Asia; but there seems to be good reason for supposing, that the progenitors of all the American nations, from Cape Horn to the north, migrated from the latter rather than the former."

The savages preserve their skin free from all excrescences of hair, excepting that on the head and eye-brows, and even this some of them are at the trouble to eradicate.* On the first arrival of Europeans on their coasts,

* The truth of this assertion, the author has had occasion to ascertain, not only from his own personal observation, but from the testimony of a great number of gentlemen who have travelled into the interior, and remote

their surprise at the uncommon appearance of these strangers became excessive; and the long beard, which at that period was the prevailing mode, gave them, in the eyes of the natives, an air of hideous deformity.

Many of the Americans are endowed with considerable capacity, with a lively imagination, a facility of conception, and strong powers of recollection. Some of the northern natives retain traces of an ancient hereditary religion, and of a species of government. They reason justly on their own affairs, and direct themselves with considerable certainty to the attainment of the ends they have in view. With a flegmatic coolness inconsistent with the more active dispositions of civilized men, they enter upon the most serious concerns; they are seldom touched with anger; but when under the influence of that passion, appear to have no possession of their faculties. A certain degree of haughtiness, a disregard of the opinions of others, and a total independence, seem to predominate in the savage character. An American would act and speak,

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parts of the American continent. He has also seen several Indians with beards, and he is fully convinced there can be no question, that in this respect the natives of this continent differ not from the other inhabitants of the earth. An instrument made of wire, for plucking out the hair which grows on the face and body, composes one of the European articles of traffic with the Indians.

The same aversion to the growth of hair upon the face, or any part of the body, prevails among both sexes of the inhabitants of Sumatra. Marsden's History of Sumatra.

with the same freedom and arrogance, in an assembly of the most powerful chiefs, as among his own tribe.

Their education is almost entirely limited to the knowledge of making war by stealth, and to the habitual exercise of patience and fortitude in enduring the most severe trials of misery and pain. The condition of their life, and the state of their society, are the irresistible reasons which guide their conduct in either of those situations. Their courage does not appear inferior to that of the rest of mankind, and it is only the mode of exercising it, which constitutes the difference in this respect, between them and more civilized nations.

In the manners of all the inhabitants of the western continent, although a strong similitude is discoverable, almost every nation has, nevertheless, certain usages peculiar to itself. Among the Illinois, the Sioux of Louisiana, the inhabitants of Florida and of Yucatan, there were young men who assumed the dress of women, which they retained during their lives, and were satisfied with executing the lowest drudgeries of the other sex. They never married, they assisted in all the ceremonies in which superstition appeared to be concerned, and this extraordinary mode of life made them pass among their countrymen as persons of a superior order, and above the common classes of mankind. Customs similar to these formerly prevailed among the nations of Asia who adored Cybélé, and among

the more eastern tribes, who consecrated to the Phrygian Goddess, or to Venus Urania, priests habited like women, whose countenances were effeminate, who painted themselves, and who made it their study to disguise their real sex. As the latter degenerated among their countrymen into subjects of derision and contempt, the former were also, from the debauchery of their lives, regarded with aversion and disgust. Many of them were cut off by the Spaniards, who, conceiving that they were subservient to the most shameful passions, delivered them over a prey to furious dogs, which were made also the instruments of destruction to a great part of the naked Indians.

In the savage state, where indolence and sloth are considered as enjoyments, a disposition to activity is rarely to be discovered. To prepare pallisades for their forts, to construct or to repair their cabins, to dress the inside of the skins with which they cloath themselves, to fabricate some articles of domestic furniture, to mend or to renew the simple instruments in use among them, to paint and ornament themselves after their own rude and fantastical taste, form, next to those of war and the chace, the most laborious occupations of the men.

Having an immense extent of territory over which to range, the more sedentary tribes have learnt by experience to choose, with sufficient judgement, situations for their villages. These are usually placed in the midst of

the best soil, and upon an eminence, if such can be found, to command a prospect of the neighbouring country, and to enable the inhabitants thereby to guard against surprise. They endeavour to combine with these local advantages, the choice of a spot on the banks of a river which glides in a serpentine course, in order to form a ditch around those fortifications, which unimproved art enables them to add to the conveniences supplied by nature.

The villages which are most exposed to an enemy, are fortified with pallisades from fifteen to thirty feet in altitude, placed closely together, and composed of a triple range, the center of which is planted perpendicularly, the others in a slanting position, and the whole is thickly lined to the height of twelve feet, with bark of trees. Within the fort, there are certain situations filled with stones to throw upon an enemy, and likewise reservoirs of water for extinguishing fires. The inhabitants ascend to their forts by means of trees or logs full of notches. The general form of the pallisadoed defences, is round or oval, with only one entrance.

About a hundred cabins, with seven families in each, form the general size of an Iroquois village. These people seldom reside in their forts, unless when threatened with danger, or in a state of actual warfare. The habitations of all the native tribes of America, evince the poverty, simplicity, and

frugality of men born in the infancy of a new world ; and if we except the inhabitants of Peru and Mexico, who construct small hovels of stone, in which neither art, regularity, nor convenience are displayed, some other people in their vicinity, who finish their huts with a kind of plaister or cement, almost the whole of the other Indian nations possess but wretched cabins, calculated to convey an idea of the greatest misery.

The dwellings of the natives of Tlascala, of Tapeaca, and the greater part of those of Mexico, were composed of branches of trees covered with turf or mud. The entrance was extremely low, and several families dwelt under the same roof. Vessels made of clay were the only culinary utensils of these people.

The houses of the Peruvians were in general eight feet high, the materials of which they were constructed being stone, or bricks dried in the sun. They were in the form of a quadrangle, without any aperture for the admission of light except the door, which was extremely low and contracted. A mode of architecture, equally uniform and simple, was practised in raising their consecrated edifices. These varied only with regard to their dimensions. The temple of Pachacamac, to which a palace of the Incas, and a fortress were conjoined, formed a structure whose extent was considerable, its circumference being more than half a league, and its height about twelve feet.

A pile of this magnitude, may doubtless be reputed to have been a monument of industry among a people totally ignorant of the uses of the mechanical powers. The bricks and stones of which it was composed, were laid upon each other without the intervention of mortar, which was unknown to the Peruvians, and joined with such nicety and precision, that the interstices were not discoverable, except on a near approach of the beholder. As no light entered but from the doors, the interior of the building must have been illuminated by some artificial means.

Cuzco was the only place in the empire of Peru which could claim the appellation of city. In every other part of the country the natives resided in huts detached from each other and in some situations composing small villages.

The natives of Davis's Straits, of Nova Zembla, and of California, retire into caverns prepared by nature, or excavate the sides of banks, in which they pass a long winter, little different from the wild animals which dig for themselves dwellings in the earth. They repose in the summer under the shade of the forests, or under encampments made with the skins of seals.

On the borders of the Oroonoque, on those of the river of the Amazons, and in countries liable to periodical inundations, villages are exalted into the air over the middle of waters and marshes. Their inhabitants form posts of the palm-tree of a considerable height, and crossing

each other, being connected by transverse beams. On these, whose altitude is from twenty to thirty-five feet, habitations are erected, which appear designed rather for vultures than for men. The women, when burdened with their children, or with domestic baggage, will ascend with admirable facility to these aërial abodes, by ladders formed of trees rudely notched. It is not only against the dangers of the floods that these people guard themselves by such extraordinary asylums; they are thus protected from the sudden incursion of their enemies, from being surprised by crocodiles or tigers, and from the torment of musquitoes and other flies, which seldom elevate themselves so far from the earth, and whose attacks would, without this precaution, be insupportable.

The conquerors of New Spain found several nations lodged in this manner, whom they experienced great difficulty in subduing, and who killed many of their people.

Wandering nations, such as the Algonquins, who remain but for a short time in one situation, are satisfied with making their huts extremely low, and with placing them in a confused manner. They generally carry with them large rolls of the bark of the birch-tree, and form the frames of the cabins of wattles or twigs stuck into the earth in a circular figure, and united near their upper extremities. Upon the outside of this frame the bark is unrolled, and thus affords shelter from rain and from the

influence of the sun. The Indians near Monterry in north-west America, are in person under the middle size, and ill proportioned. They also construct their temporary lodgings of wattles arranged in a conical form, interwoven with ribs, like basket-work; they are about eight feet in height, having an aperture at the summit, for the issue of the smoke. The exterior is thickly thatched with dried reeds, grass, or rushes. The dwellings of some of the other tribes of the north-west, are composed of planks; they are of twenty-five feet in length, and fifteen feet in breadth, secured from the weather with bark. The fire is always made in the center. These sheds contain from eighteen to twenty people, the men being separated from the women and children. Every cabin appears to form a small colony independent of the others; each has canoes appropriated for its use, and each its individual chief.*

The sedentary tribes have habitations more capacious and solid. The cabins of the Caraibs are of great length, extending from sixty to eighty feet, and composed of forked posts twenty or thirty feet high, over which, to form the ridges of the roofs, palm-trees or cabbage-trees are laid. The cabbage-tree frequently attains the altitude of two hundred feet, is perfectly straight, decreasing but little in diameter, destitute of branches, unless at its sum-

* Voyages de la Pérouse.

mit, which is surrounded by ten or twelve green boughs, with long and narrow leaves thickly growing on each side, extending to the extremity; these bend downwards with elegance, and resemble in appearance the feathers of an ostrich. On each side of the cabbage-tree thus placed along the ridge of the frame, small trees are adjusted at proper intervals, sloping to the ground, which they are made to enter with their lower ends. The whole is thatched with palm-leaves, with reeds, or with the tops of canes, so well secured as to defend the inhabitants for a long period against all injuries from the weather. No light is admitted but from the door of the cabin, which is so low, that they who enter creep upon their hands and knees. The interior part is extremely dark, and although kept very neat and clean by the women, appears comfortless on account of the smoke which proceeds from a number of fires kept continually burning, every person being allowed to kindle one under his hammock, to protect him from the bites of the musquitoes. The cabins of the Brasilians are made nearly in the same manner as those of the Caraibs; being of great dimensions, five or six only compose a considerable village. Each cabin contains from sixty to eighty persons, divided into distinct families.

The Iroquois have been with propriety distinguished by the appellation of *constructors of cabins*, being of all the uncivilized nations on the continent of America, that

which is the most commodiously lodged. These cabins are in the form of a bower, five or six fathoms in breadth, high in proportion, and in length according to the number of fires, for each of which a space of twenty-five feet is allotted. Throughout the whole length, and at the end, pickets are planted, which are firmly connected by lines made of the inner bark of trees; on these are fixed, as an outward covering, the bark of the beech or elm-tree, worked together with bands formed of the same materials as the lines. A square, or a parallelogram being thus included, the arch is made with bent poles, which are also covered with bark, and externally secured by other poles bent over it, and interwoven throughout the whole length of the cabin, with young trees split into hoops, whose ends are secured by wooden hooks, disposed along the sides and at each extremity. The middle space within is appropriated for the fire, the smoke ascending through an aperture in the roof, which serves not only for a chimney, but for the admission of light. In bad weather the opening is secured with bark. An elevated platform of twelve or thirteen feet in length, and six in depth, which is used for beds as well as seats, is placed on each side of the fire. On this couch, which is not calculated to promote ease or effeminacy, the natives stretch themselves without any other covering than the habiliments which they wear during the day. The use of a pillow is known to but few,

and they who have seen that article in the possession of Europeans accommodate themselves with a billet of wood, with a mat rolled up, or with skins stuffed with hair.

The natives of South America generally make use of hammocks of cotton, or of the interior bark of trees, manufactured with considerable skill. These they suspend in their cabins, and sometimes on the boughs of trees. The inhabitants of this part of the continent are in general of a good stature, and are alert and active when roused from their habitual indolence. The features of their countenances are little different from those of Europeans. Among some peculiarities, there is one in which they differ in general from the natives of the more northern latitudes. They allow their hair to grow to a great length, which in their estimation is a point of beauty. By far the greater numbers wear no cloaths; certain brilliant stones are fixed to the neck. On occasions of ceremony, they attach around the waist a belt composed of feathers of various colours, which produces an agreeable effect. The women wear a kind of shift, called *tepoy*, with short sleeves. They who are most exposed to the weather, or most sensible of the effects of cold, cover themselves with the skins of wild animals, wearing in summer, the fur or hair outwards, and in winter next to the body.

Under the appellation of Moxes was comprehended an assemblage of several different nations of infidels in South

America, to whom it was generally given, because the tribe of the Moxes was the first on that part of the continent, to which the evangelic doctrine of salvation was imparted. These people inhabit an immense tract of country, which stretches from Saint Croix de la Sierra, along the basis of an extensive chain of mountains, lofty and precipitous, which runs from north to south. It is situated under the Torrid Zone, and spreads from the tenth to the fifteenth degree of south latitude. A considerable portion of this vast territory consists of a plain, which is subject to frequent inundations, for want of sufficient channels to give issue to the collection of waters, whose abundance is produced by continued rains, by torrents, which at particular seasons descend from the mountains, and by the swelling of rivers, no longer confined to their accustomed barriers. During more than four months of the year, all communication between the inhabitants is impeded by the necessity to which they are driven, of dispersing in search of high situations, in order to avoid the floods, and their cabins are at that period very remote from each other. Besides this inconvenience, they have to encounter that of the climate, whose heat is intense; it is however, at times moderated, partly by the abundance of rain and the overflowings of the rivers, and partly by the north wind which continues to blow throughout a considerable portion of the year But at other periods,

the south wind which sweeps along the sides of the mountains covered with snows, bursts forth with such impetuosity from its barriers, and fills the atmosphere with a degree of cold so piercing, that these people, almost naked, and badly fed, have not strength to sustain this immense change of temperature, this sudden derangement of the seasons, especially when accompanied by inundations, which fail not to generate famine and other awful scourges of the human race.

The dress of the Moxes, which consists of many ridiculous ornaments, adds to the natural wildness of their appearance. They blacken one side of the face, and stain the other with a dirty red colour. Their lips and nostrils are pierced, and a variety of baubles which contribute to render the spectacle yet more hideous, is attached to these organs. Some wear upon the breast a plate of metal, others tie around the body strings of glass beads, mingled with pieces of leather, and the teeth of animals which they have slain in the chace. There are some of these natives who fix upon the girdles the teeth of their enemies whom they have killed in battle, and the greater the number of marks of prowess they can wear, the more respectable are they accounted among their tribes. They are the least disgusting in appearance, who cover the head, the arms, and the knees, with a variety of plumage, which is disposed in an agreeable manner.

The Patagonians seldom exceed in stature the height of six feet, having a large head, square shoulders, and muscular limbs. Following the impulse of nature, and enjoying abundance of aliment, their frame receives all the aggrandisement of which it is capable. Their features are neither hard nor disagreeable, and in many they are pleasing. The visage is round and somewhat flat; the eyes are lively; the teeth, although large, are white; and the hair is worn long, and attached to the summit of the head. Some wear moustaches; some have their cheeks painted red. Their language appears soft, and they exhibit no indications of a ferocious character. Their habiliments consist of a piece of leather fixed about the waist, and a large robe of skin attached around the body, descending to the heels; the part intended for covering the shoulders being allowed to fall behind, so that notwithstanding the rigour of the weather, they are usually naked from the girdle upwards. They have a kind of short boots of horses leather, open behind, and some wear round the calf of the leg a ring of copper, of about two inches in breadth.

Their principal food is derived from wild cattle; and when they travel, they fix pieces of flesh to the saddles of their horses. They frequently eat their food raw. Their horses are slender and small, and their dogs are of a feeble breed. They are sometimes reduced to the necessity of drinking sea-water, as springs and rivers are very rare on

that part of the coast. This nation seems to lead an erratic life, roaming throughout the vast plains of South America; men, women, and children, are continually on horseback, pursuing the game, or wild animals, with which these territories are covered. They cloath themselves, and form their tents with skins.

The habiliments of the Iroquois consist of several pieces, being a kind of tunic, an apron, a robe calculated to cover the whole, and shoes for the feet. The apron is made of skin well dressed, or of European cloth; it passes under the body, and is fixed on either side by a girdle which surrounds the waist. It is usually of sufficient length to fold over at each end, and to hang downwards. The stockings, or leggings, are of skins sewed on the outside, having beyond the seam a double selvage of three inches in breadth, which guards the limbs from being injured by brushing against the underwood and boughs, in passing through the forests. The women wear the same articles of dress, and fix them by garters under the knee; the men attach them by strings to the belt around the waist. These leggings have no feet, but enter into the shoes made of soft leather, generally of deer-skin, and frequently neatly embroidered with the quills of porcupines, stained of different hues. A species of buskin ascending to the calf of the leg, is sometimes worn.

The robe is a kind of blanket of about five or six feet

square, made of the skins of buffaloes, deer, elk, or of several beaver or martin skins sewed together. All the natives in the neighbourhood of Europeans, preserve the fashions of their ancient dress, changing the materials only. For the tunic, linen or cotton shirts are worn, and the remainder of the dress is of woollen stuff. The leather of which the shoes are made, is prepared by smoking, and thereby rendered for a time impervious to moisture. They adorn the inside of the skins of buffaloes and of deer, by delineating upon them figures of men and animals painted with black and red colours, and also by working them with porcupine quills, stained with variegated tints. From the borders of some of the smaller lakes and rivers, they procure a species of red paint resembling minium, and likewise yellow ochres, which are found near the surface of the ground. With these they ornament their faces and those parts of the body which are uncovered, without bestowing much pains or attention in their application.

A desire of rendering permanent these decorations of the body, suggested the practice of tatooing, or of impressing on the human skin various fantastical figures, first sketched with coal or chalk, and afterwards pricked with the sharpened point of a bone, the punctures being rubbed with whatever colour seems most to please the fancy. These operations are always painful, and often attended with some degree of fever.

G. Heriot Esqr. pinx^t.

Custume of Domiciliated

Student scalp

Indians of North America

The figures thus engraved on the face and body, become distinguishing marks of the individual. When a savage returns from war, and wishes to make known to the tribes through whose territory he passes, a victory which he has gained; when he has made choice of a new situation for hunting, and would signify to others the spot he has marked out, he supplies the deficiency of an alphabet, by the characteristic figures which personally distinguish him; he delineates upon bark which he fixes upon the end of a pole, or cuts with his hatchet upon the trunk of a tree, such hieroglyphics as he conceives sufficient to explain his sentiments.*

The natives employ for the purpose of colouring, the juice of particular plants, and the berries of shrubs and trees. They extract, with considerable dexterity, the colours of European cloths, which they transfer to the leather and to the porcupine quills, with which they fabricate their little works.

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* The practice of tatooing is of great antiquity, and has been common to numerous nations in Tartary, Asia, the southern parts of Europe, and perhaps to a great portion of the inhabitants of the earth. It is still retained among some of the Moorish tribes, who are probably descendants of those who formerly were subjected to the Christians of Africa, and who to avoid paying taxes like the Moors, thus imprinted crosses upon their skins, that they might pass for Christians. This custom, which originally might serve to distinguish tribes by their religion, or from each other, became afterwards a mode of decoration, that was habitually retained, when all remembrance of its origin was effaced. CHENIER.

Many of the North American tribes cut their hair according to different forms; one of the modes is, to shave the head, and to leave only a small tuft on the centre. The fashion of trimming the hair, varies in a great degree, and an enemy may by this means be discovered at a considerable distance.

The practice of wearing long hair, prevails, however, among the greater number of the American tribes, and is unquestionably that which nature has pointed out. The ancient Europeans, and particularly the Gauls, followed that fashion; and the territory of the latter was distinguished by the appellation of *Gallia comata*.

To the first race of monarchs among the Franks, a German people who inhabited the banks of the rivers Maine and Salii, the privilege of wearing long hair was alone permitted, and subjects of every description were limited to the general fashion of the tonsure. The renunciation of all hope of succession to the crown was publicly declared, if a prince of the blood allowed his hair to be cut off.

Before the invasion and conquest of their country by the Tartars, the Chinese wore their hair in its full and natural growth, in the hope that after death, they should by that means be conducted to heaven. In the earlier stages of every human association, it appears from the most remote memoirs which can be found, that no covering was worn upon the head. The Jews, the Carthaginians, the Egyptians, the Greeks, and the Romans wore no

covering in the original state of their societies. The Goths permitted their hair to hang in large curls on their shoulders. The Swabians, a people of Germany, were accustomed to knot their hair, and to attach the extremity to the crown of the head. The Arymphians, however, who formerly frequented the bases of the Riphean mountains, and from whom the Muscovites are descended, practised among both sexes the fashion of shaving the head; to allow the hair to flow in its full natural growth, was considered as infamous.

Red and various other colours, mixed with bear's grease, are by the Americans used for the purpose of tinging the hair, as well as the countenance and body. The Caraibs and other tribes of America between the tropics, after bathing, are attended by their wives who carry calibashes filled with colours mixed with the oil of the palm-tree, particularly rocou, a vegetable red produced from the berries of a tree found in those latitudes, whose effects are extremely baneful to flies.

To denote the chief whom they obey, the Virginians have certain distinguishing characters delineated on their back. In Europe, in the period at which Constantine the Great was emperor of Rome, the people bore upon their shoulders the imperial designation, which was a cross, to indicate the country to which they belonged. Allured by a principle of devotion for the divine founder

of their faith, the primitive Christians imprinted on their bodies the figure of the cross. The Brasilians, in order to distinguish their warriors who had destroyed a number of the enemy, cut characteristic figures on their arms and thighs, filling the incisions with a corroding powder.

The natives in the vicinity of La Cruz on the Western coast of America, are of a clear olive complexion, approaching in some individuals to a white; their features are regular and well-formed, their figure is robust, and their address arrogant and bold. The skins of otters, sea-calves, deer, or bears, compose the coverings by which their bodies are sheltered from the changes of the elements; these habiliments extend from the neck to the leg, and some persons add to them boots of skins. Their personal ornaments consist of the common appendages of necklaces and bracelets, formed of pieces of copper, or of the teeth of fishes, and of animals slain in the chace. Pendants of mother of pearl, or of copper, dangle from their ears. Their long hair is queued with a species of ribband plaited from the inner filaments of bark, the back bone of a particular fish serving for a comb. The blanket of skins which is used as a covering, they enrich with vegetable or leathern fringes, attached to the lower extremity. The dress of the female extends from the neck to the feet, and the sleeves are of such a length as to reach down to the waist, which is surrounded by a belt. The hair of the

women is plaited in tresses, and their countenance, if allowed to retain its natural appearance, would be by no means disagreeable. But an affectation of singularity, which discloses itself in every state of human society, induces the married women, in order to render themselves pleasing to their husbands, although hideous and disgusting to strangers, to divide the lower lip from the chin by a large transverse incision, filled up with a piece of wood, whose diameter at the widest part is nearly an inch, and whose shape is oval; in proportion to the advancement in years, the extension of the orifice is enlarged, and some of the elderly women exhibit an appearance, calculated to inspire the strongest aversion in a spectator. To preserve an opening for the introduction, at a more advanced period of life, of this fantastical instrument of deformity, the females undergo the operation in their infancy, and wear in the wound a small piece of wood, to prevent its borders from re-uniting. The married women seem to express much difficulty and embarrassment at the removal of this extraordinary appendage, by the absence of which, no additional charms are displayed. This wooden ornament is concave on each side, from two to three inches and a half in length, and at the utmost an inch in width, a groove for the reception of the lips of the artificial mouth, is cut all around the edges.

The huts of the Indians resemble a cone, and are com-

posed of boughs of trees, covered with mats of plaited rushes, or of the interior bark of the elm, or of the birch-tree.

The Tetons consist of four tribes, who roam over an immense extent of plains denuded of timber, except on the banks of the river by which these territories are intersected. The land is fertile, and the situation is favourable for culture. The soil is strongly impregnated with salts, alum, copperas and sulphur, and, during the rainy seasons, torrents of water, saturated with these substances, rush down from the more elevated lands, mingle with the stream of the Misouri, and communicate to it a deep brown tint.

The Cances are composed of various tribes, occupying different parts of the country, which extends from the bay St. Bernard across the river Grand, towards Vera Cruz. They are unfriendly to the Spaniards, and when an opportunity presents itself, make no scruple of putting to death any of that people. They are expert in the chace, and chiefly make use of the bow. Their habiliments are composed of leather neatly dressed. Those of the women are made in the form of the robe worn by friars, and their heads and feet are alone exposed. Leather pantaloons, and a frock of the same material, are worn by the men.

The Hietians, or Comanches, have no fixed habitations,

and are divided into several distinct tribes. Their tents are formed in the shape of a cone, of prepared skins, and sufficiently capacious to contain ten or twelve persons; those of the chiefs will hold sometimes to the number of sixty. These tents they pitch, when they halt, in the most exact order, forming regular and parallel lines; when a signal is given for removal, the tents are struck with expedition and dexterity. To every family two horses or mules are allotted, one of which carries the tent, the other, the poles made of red cedar; the tribes travel on horseback. Their horses are strong, docile, and serviceable; when the party halts, these are seldom put at large, but are confined to certain limits, by thongs of leather tied to trees. The men hunt the buffalo on horseback, and kill that animal, either with the bow or with a spear of hard wood. Their persons are strong and athletic, with a tendency to become lusty towards the decline of life. Like several other Indian tribes, they drink the blood of their prey as it flows warm from the body. They are disposed to cleanliness. The women clothe themselves in a long loose robe, extending from the chin to the feet, tied round the waist with a girdle, and ornamented with painted figures. The dress of the men consists of leathern pantaloons, and a shirt of the same substance. As this nation is of an erratic disposition, no attention is paid to agriculture. The country throughout which they range

is extensive, and affords a variety of vegetables, and fruits of spontaneous production. It stretches from the Trinity and Naces, across the Red river to the heads of Akansa and Missouri, to the river Grand, to the vicinity of Santa Fé, and over the dividing ridge towards the Pacific Ocean.

A tribe of natives, who range over a certain tract of country situated on the internal parts of North America, are distinguished by the appellation of the Dog-rib Indians. Their complexion is fairer than that of most of the other inhabitants of this part of the continent, but their person is short, badly proportioned, meagre and unpleasing. The cheeks of the men are tatooed from the nose to the ears with double lines of a bluish tint. Through an aperture formed in the gristle of the nose, part of a quill, or small piece of wood, is introduced: their hair, except on each side, where it is cut, in order to expose the ears, is allowed to remain in its natural growth. Their dress, like that of most of the other natives who have no intercourse with Europeans, is formed of the skins of wild animals, and ornamented with hair and porcupine's quills, of a variety of hues, alternately embroidered in straight, in waving, or in angular borders. Their upper garment guards them from the cold, whether when asleep or awake and is decorated with a long fringe. Their hands are protected by mittens, suspended by thongs from the neck,

and their feet and legs by a species of boot, whose seams are worked with much neatness, care, and ingenuity.

The women wear in warm weather but little covering, and content themselves with tying around the waist a long tassel of leather, whose vibration, when they walk, serves in part to defend them from flies and musquitoes. They fringe with the claws of bears or of wild fowl, perforated at the extremities, and inverted, cinctures of leather, for the head, the waist, and the knees. Pieces of bone or of horn compose their bracelets, and necklaces or gorgets.

These people differ not from the other erratic nations in the construction of their huts, nor in their culinary utensils, or mode of cookery. These vessels are made of excavated pieces of wood, or of bark sewed together, or of wattape, which is the divided roots of the spruce or fir-trees interwoven with a degree of compactness calculated to confine any fluid substance, and containing from two to six gallons. A principal part of the food of these natives is derived from the produce of the rivers, which abundantly water the ungenial and thinly peopled regions through which they flow. A twine, composed of fibres from the integuments of the willow, serves them as the fittest material for weaving their nets, which are from thirteen to thirty-six meshes in depth, and from three to forty fathoms in length, and are each calculated for use, agreeably to the depth or extent of the waters. The nets as

well as lines, and appendages of ornament, are transported when the natives move from one situation to another, in bags of leather appropriated for that use.

The Knisteneaux Indians are distinguished by an open and agreeable countenance, a mild and affable address, and by a generous and hospitable disposition. In all their dealings they are scrupulously just. Their language has an affinity to that of the Algonquins. The hair of the head is left by some of the tribes in its natural growth, whilst by others it is cut into various fashions, agreeably to the suggestions of fancy. Their habiliments are nearly the same with those of the natives already described. The women wear a cap made of leather or of cloth, sewed only at the end, which is placed over the forehead, and covering the temples and the ears, is tucked beneath the chin ; the extremity of the cap hangs down the back, and is affixed to the girdle. Three perpendicular tatooed lines, not unfrequently double, disfigure the visages of several of the females, the central lines being from the chin to the mouth, those of the sides reach no higher than the corners of the mouth.

The manners of the Chipeweyan Indians are yet more open and free than those of the tribes of whom we have now given a description. Their disposition appears more moderate and settled ; and they are influenced by neither of the alternate extremes of languor nor activity. Their

numbers are considerable, and they claim as their territory the tracts extending between the parallels of latitude sixty and sixty-five north, and from one hundred to one hundred and ten degrees of western longitude. Their language is copious, and from the number of emigrant tribes, has branched into a variety of dialects. In warfare they give no quarter, and with indiscriminating vengeance they put all their enemies to death. They spare none of the enemy, either for the purposes of adoption, or for the exercise of deliberate cruelty and torture. The Eskimaux, on whom they make war, are less active and less powerful than themselves, and generally encounter them with much disadvantage. Although more numerous in point of warriors than the Knisteneaux, the Chipeweyans appear to be less courageous, and submit to that people whenever a cause of mutual hostility arises.*

In the latitude of fifty-two degrees, on the north-west coast of America, there exists a tribe whose heads are moulded into a wedge-like form. Their colour is between the olive and copper, and their faces are broad, with the general characteristic of high cheek bones. The hair is of a less deep black than that of the other inhabitants of this continent, and their eyes are small and grey, intermixed with a reddish tinge. The women wear their hair short; they are inclined to corpulency, and to a swelling in the legs, caused probably by a sedentary mode of life, as they

* Mackenzie's Voyages.

are chiefly engaged in the occupation of spinning, weaving, preparing fish, and nursing their children. The hair of the men is worn tied in knots over the temples, the hind part being combed, and allowed to flow over the shoulders.

The cloathing of the women consists only of a robe, or an apron with fringe, and a round cap for the head. The men dress themselves nearly in the same fashion, adding in rainy weather a mat with an opening in the centre sufficient to admit the head, and which, extending over the back and shoulders, preserves them in a dry state. They procure from the sea and from the neighbouring rivers, the principal part of their sustenance; being therefore in a great degree attached to one settlement; the men are engaged in the more toilsome occupations, and the condition of the women seems to be far less severe and laborious, than among tribes who are dependent on the more precarious produce of the chace.

The natives of Darien and Panama are cloathed in a callico vestment which floats over their shoulders. Upon the thighs a scarf is worn, a ring is affixed to the extremity of the nose, and a collar of teeth surrounds the neck. These articles are not in common use, but are conveyed by the women to the councils, where they are put on. Here the members first move in a dance, after which they seat themselves. One of the young men lights a roll of tobacco previously moistened, that it may not be rapidly

consumed; he places one end of it in his mouth, and smokes in the faces of the several councillors, who receive the whiff with peculiar satisfaction, and consider them as tokens of high respect.

The natives of Yucatan are yet more addicted to an inclination for ornament; they carry about with them mirrors of polished stone; upon these they frequently direct their eyes, and take a singular pleasure in contemplating and adorning their heads and faces. Among the Panches, a tribe of new Grenada, the distinction of wearing ornaments was permitted to warriors alone.

The Caraibs are of a stature rather above the common height; they are well made and proportioned, and their features are agreeable. Their eyes are black and naturally small, but the figure and disposition of the forehead makes them appear of a proportionate size. Their teeth are in general white and regularly arranged, their hair is long, flowing, and black. The colour of their skin is olive, but they communicate to it a red tinge, by means of rocou dipt in oils, which serves them not only for dress, but for a defence against the attacks of flies and musquitoes, which have an antipathy to the smell of this colour, and which, without this precaution, would become an insupportable torment. When they go to war expeditions, to a festival, or to perform some visit which they deem of consequence, their wives are employed to make them

whiskers, and several black stripes on the countenance and on the body. These marks remain for many days. The whole of the men wear around their waist a small cord, in which a Duch knife is fixed with the blade uncovered, and touching the thigh; it likewise sustains a piece of cloth of six inches wide, which hangs a considerable way down both behind and before. The male children of ten or twelve years of age, have nothing upon the body, except the band in order to contain the knife, which however, they frequently hold in the hand. Their physiognomy is tinctured with melancholy; they are reputed inoffensive whilst unprovoked; but if they receive an injury, they are implacable and vindictive. They are much addicted to the use of intoxicating liquors.

The women are not so tall in proportion as the men, but are of a fulness of habit, and well shaped. The contour of their visage is round, the mouth small, the teeth white. Their manners are more gay, more open and agreeable, than those of the men; they at the same time preserve an air of modest reserve and decorum. Like the men, they adorn themselves with paint, but in a stile more uniform and simple. The hair is attached behind the head with a line of cotton. They wear around the waist a piece of cotton cloth, worked and embroidered with minute grains of shells of different colours, decorated in the lower part with fringe of three inches in depth. The

camisa, a name applied to this article of dress, is eight or ten inches in length, and about five in breadth, besides the fringe. At each extremity there is a small cord of cotton, to keep it attached to the body. They in general wear necklaces of shells of various hues and sizes, which in double rows hang down upon the bosom; the bracelets for the arms and wrists are composed of the same materials, and their ear-rings are of blue stones or shells. The infants of both sexes wear bracelets, and a girdle of porcelain around the middle of the body.

A part of dress peculiar to the women, consists of a kind of buskin of cotton, of about four or five inches in height, reaching somewhat higher than the ancle. When girls attain the age of ten or twelve years, they assume the *camisa* instead of the girdle; and the mother, or some other near relation, fabricates the buskin for the legs, which is never removed until absolutely worn out, or torn by accident. It is so closely woven to the leg, that the calf thereby acquires more thickness and solidity than it would naturally possess. The extremities of the buskin have each a border of about half an inch wide, which in the upper part is double, and so strong, that it retains its outward form, and has a handsome appearance.

When girls are thus attired, they no longer live in familiarity with the males; they constantly accompany their mothers, and assume a greater degree of reserve. It is

seldom that a female attains this period of life without being engaged to a young man, who, from the time he has revealed his inclination for her, considers her as his future spouse. They marry in any degree of consanguinity, except that of sister or daughter; and pretend, that the nearer the ties of blood are before marriage, the more permanent the felicity of that state will prove. Their wives are retained in a condition of servitude, and whatever regard the husbands may entertain towards them, it extends not to any relaxation of the toilsome offices which they are obliged to perform, nor of that respect which is exacted from them. Wives are not permitted to eat with their husbands, nor even in their presence.

Many of the natives pierce the cartilage between the nostrils, and suspend from thence porcelain, or silver ornaments. The women always wear long hair, divided from the centre of the crown towards each side, and falling loose upon the back, or plaited and tied into a long club. The oils with which both sexes anoint themselves, communicate an offensive odour; but this practice is indispensibly necessary to guard the skin against the swarms of flies and insects, with which, during the summer months the regions in North America are incessantly infested. In tropical countries, these torments of the human race suspend at no time their goading attacks. Some of the men have their ears slit when young, weights being suspended

to the lower extremity, in order to lengthen them; ornaments of silver or porcelain are fixed to the apertures, and hang down upon the shoulders. The same kind of trinkets are strung in a necklace, to which a breast-plate is suspended. Some of the warriors wear long tails, reaching from the crown of the head more than half way down the back, and interwoven with porcelain, or chains of silver, or round plates of the same metal, of various sizes. A tobacco pouch of the skin of some animal, a pipe, a knife, and a tomahawk, form other appendages of their dress. They make caps for the head, of the skins of birds, the beak being placed towards the front, and the wings on each side.

Among every uncivilized people upon earth, it is the peculiar misfortune of the female sex to be degraded and despised, and to be loaded with the most laborious and toilsome duties. The men conceive themselves formed solely for the occupations of the chace and of warfare, and glorying in the display of strength and courage, the only qualities entitled to pre-eminence among savages, they consider the females as greatly inferior to themselves, and fitted only to discharge offices of domestic drudgery.

It must, however, be confessed, that in situations where food can be procured without much bodily exertion, the treatment of the women becomes more mild. The men assist in alleviating the burden of their toils; they are

regarded with some degree of estimation; and they acquire a wish to conciliate the affections, and a taste for dress and ornament.

When tribes are attached to certain situations, and are united in villages. it is the peculiar province of the women to cultivate the ground, and to plant maize and other herbs, in which tobacco, a most essential article among all the natives of America, is included. In the more northern climates, as soon the earth becomes divested of the load of snow by which, for nearly half the year, its surface is concealed, the women betake themselves to their labour in the fields, which they first clear from all weeds and rubbish, by collecting these in heaps, and burning them. They afterwards loosen the soil with a wooden harrow, which scratches it to a small depth, and form hillocks at a little distance from each other, in each of which are deposited a few grains of Indian corn. Beans, pompkins, and water melons, are likewise planted. This was the utmost extent of their agriculture, as they had no metal utensils for that purpose, and were totally ignorant of the mode of subduing wild animals, and of rendering them subservient to the purposes of man. Before the arrival of Europeans amongst them, they were, in this essential respect, unconscious of the superiority of their nature. Over no one species of the animal creation, the dog excepted, was their authority established; every other they allowed to range in full possession of its native freedom.

The mode of life pursued by the savages, renders, however, the aid to be derived from the strength of animals but little necessary. It is only when man has attained a considerable degree of improvement in society, that he learns to estimate the value of the stronger animals, by employing them to simplify and alleviate human labour.

When the time of harvest arrives, the women pluck with the hand the Indian corn, tie it by its leaves in bunches, and suspend it to be dried by the sun. It is afterwards stored in pits dug in the sides of a declivity, and lined with mats. It is thus preserved uninjured by moisture, and from being consumed by vermin. This constitutes a material part of the food of many of the northern sedentary tribes. A further office of the women is to grind the corn when dried, into a coarse flour, by means of stones, or of wooden utensils; and to fan it, that it may be freed from particles of chaff. When boiled, and mixed with grease or similar substances, it is called *sagamité*. A quantity of this food is every morning prepared for breakfast of the families. Before the use of iron or of copper kettles was introduced among some of the natives, the absence of these utensils was supplied by a vessel formed of clay, of a spherical shape, and wide at top, which having been dried in the sun, was afterwards hardened in a slow fire made with bark. The viands were cooked by throwing into the vessel a number of stones made red-hot, which by degrees

raised the water to a boiling temperature. Their meat and their fish they generally roast or broil upon the charcoal of wood.

Feasts are frequent among the savages; on these occasions they consider it a point of honor, not only to produce all the provision in their possession, but generally to consume the whole. The abundance and profusion which prevail at these assemblies are not favourable to the accumulation of stores for future subsistence, and the necessity to which, in consequence, they are frequently reduced, compels them to eat, without discrimination, every species of food which accident may throw within their reach. The dried intestines of animals they eat without any other preparation. The oil of bears, of seals, of porpoises, and of other fish, whether in a fresh or rancid state, form a part of their food. They are strangers to the use of salt or pepper, or of any other species of seasoning. The flesh of dogs is for them a luxurious repast. The Algonquins and other tribes who do not practise agriculture, are often reduced to a yet greater degree of wretchedness, and are necessitated to eat the interior bark of trees, and a species of moss nourished in the crevices of rocks, denominated by the Canadians, *tripe de rocher*. Besides Indian corn and other plants, which the natives who cultivate the soil use for their food, a kind of bread is made of the seed of the sun-flower, which contains a species of oil. As the lands

are neither manured, nor allowed to remain fallow, their fertility becomes in time exhausted. To remedy this inconvenience, the savages make choice of fresh situations for their villages, and clear new lands from the woods with which they are covered. Another cause contributes also to urge them to a change, particularly where the severity of the climate during winter requires a large consumption of firewood, an article from which they become more remote the longer they remain in a fixed situation. To trace out the extent of the new ground, and to remove the trees, becomes the peculiar task of the men. Although Europeans have instructed them in the use of the axe and saw, yet they seldom avail themselves of these tools, preferring their original mode of stripping the trees of their bark not far from the roots, and when the trunk is somewhat dried, of placing fire around it. Their axes were made of a very hard stone of a greenish hue, which it required much labour and perseverance to reduce to a sharp edge.

The vine grows wild in America, but the natives no where cultivate that plant, being ignorant of the process of converting into wine the juice of its fruits. Their disposition to intoxication is so powerful, that they would, doubtless, have otherwise availed themselves of the use of that beverage, there being many climates on that continent favourable for the culture of vineyards.

The people of South America, and also the Mexicans,

possess the knowledge of extracting from certain roots, grains, and fruits, strong and intoxicating liquors.

Tobacco is much used upon all occasions by the savages, who conceive that they derive sustenance from chewing or smoking it. The acids of the stomach may thereby, indeed, be weakened, and the sensations of hunger rendered less powerful, but it cannot certainly afford any real degree of nourishment.

In the Mexican empire, where distinction of ranks, and a separation of crafts had taken place, the greater part of the lower orders of people wore no garment. A piece of square cotton attached to the neck and shoulders was the only mantle with which the emperor himself, and the nobles, were covered. A shift with half sleeves, open at the bosom, and falling to the knees, formed the whole apparel of the lower class of women. Their houses were built of earth, dried bricks, and sometimes of stone, covered with pieces of wood, without doors or windows, except a small aperture at the entrance, and their height was limited to seven or eight feet from the ground; mats were spread upon the floors within, and although the inhabitants could procure oil and wax, and were not unacquainted with their use, as applied to the support of light, they employed no other illumination than burning torches of fir-wood. They generally sat upon the ground, and took their victuals in that posture; they had, notwithstanding, seats formed of

bags filled with the leaves of the palm-tree; their beds were of grass, with coverlets of cotton. Their principal article of food, like that of many of the more northern nations, consisted of maize or Indian corn, ground, and made into a paste, which they mixed with other substances, such as grease or oils, or particular herbs. Their drink was sometimes cocoa diluted with hot water, and seasoned with pimento or honey. They were prohibited, under the most rigid penalties, the use of intoxicating liquors, which could be drank only by particular permission, granted to the sick and to the aged. On certain public solemnities, and when the people were occupied on the public works, a quantity of liquor, proportionate to his age, was allowed to each person: intoxication was branded as the most shameful of human vices, and persons found in that condition were punished by the demolition of their dwellings, by shaving their heads in public, and if they enjoyed any office under the emperor, by being dismissed from the service, and pronounced incapable of any future employment.

Of all the nations of Canada, the Iroquois are not only the most civilized, but the most ingenious and prudent. They reap every summer a much greater quantity of grain than is sufficient for the consumption of one year, and sometimes of double that period. After a certain preparation to guard it from putrefaction, they deposit the grain in

pits of considerable depth, dug in situations where the soil is perfectly free from moisture. They are therefore seldom reduced to extremity, neither are they entirely dependent on the success of the chace. No inconsiderable advantage in warfare is likewise derived from this prudential conduct.

The degree of culture around the villages of the Iroquois was found, on the expedition of Sullivan in 1779, to be considerably higher than could be supposed, from former observations and opinions relative to the customs and manners of that people. The beauty of their situation indicating, in many instances, choice and design, together with the size, the construction, and the neatness of their dwellings, were the first objects of admiration to the colonial army in this new country. Many of the houses were built of frame-work. The corn fields were of considerable extent; and the Americans destroyed in this expedition one hundred and sixty thousand bushels of grain. But the number of fruit-trees which they found, and cut down, with the size and antiquity of their orchards, exhibited an object of yet greater wonder. It is asserted that fifteen hundred fruit-trees were destroyed in one orchard, some of which carried the appearance of great age. In this expedition no less than forty Indian towns were burnt, of which, Genesee, the largest, contained one hundred and twenty-eight houses.

The predominating virtue in the bosom of a savage is a sincere and unalienable attachment to the tribe among which he was born. For the welfare and protection of it he will forego every enjoyment, and freely surrender his existence as a sacrifice. This principle of affection arises not, in the present instance, from a sense of reason or of duty, but is the secret operation of the hand of nature, which rivets the inclinations of mankind to those friends, and to those objects, from whence the infancy of the dawning mind imbibed its earliest impressions.

The prepossession in favour of their native soil is, among civilized people, not merely constitutional, but is fortified by reason, as well as education and habit. They who travel into distant countries experience for a time the powerful influence of this attachment. The desire to revisit their native land operates so forcibly on the minds of some men, as to produce real indisposition. This, like other similar propensities, is too deep rooted to be subdued by argument, or even by the lapse of time.

This regard for country, which in former ages, as well as in modern times, has been productive of the most dignified virtues, is not less prevalent among the inhabitants of the new, than among those of the ancient hemisphere. In the memorable struggles which the Mexicans made against the Spaniards on the invasion of their native land, extraordinary efforts of valour and patience were dis-

played. After every ineffectual trial of resistance, which the dictates of the most just revenge, aided by resolution, could inspire, the Peruvians, although distracted by intestine broils, submitted with reluctance to the Spanish yoke.

The Chilians, who inhabit the western coast of South America, have hitherto maintained against the Spaniards an almost incessant warfare, nor has the courage of the present Barbarians, degenerated from that of their progenitors. By the introduction amongst them of the European horse, and by the rapid multiplication of that animal, of whose utility to man they have acquired the perfect knowledge of availing themselves, they have become more than ever formidable. The numerous herds of cattle and other animals, to whose increase the climate and soil have been not less favourable than to that of horses, supply them with ample sources of subsistence.

The freedom of manners, and the uncertainty of life, from the various hazards to which it is inevitably exposed, imparts to the character of savages a species of liberality, under which are couched many benevolent principles; a respect for the aged, and in several instances a deference to their equals. The natural coldness of their temperament, admits of few outward demonstrations of civility. They are, however, affable in their mode, and are ever disposed to shew towards strangers, and particularly to-

wards the unfortunate, the strongest marks of hospitality. A savage will seldom hesitate to share with a fellow-creature oppressed by hunger, his last morsel of provision.

Numerous are the defects which contribute to counterbalance these laudable propensities in the disposition of savages. Caprice, volatility, indolence beyond expression, ingratitude, suspicion, treachery, revenge, cruelty to their enemies, brutality in their enjoyments, are the evil qualities by which they are weighed down.

They are, however, strangers to that restless versatility of fashion, which, while it contributes to enliven, torments at the same time a state of polished society. They are ignorant of those refinements in vice, which luxury, and superfluity, and satiety have engendered.

It appears somewhat unaccountable, that, possessing capacity and address to execute with neatness and dexterity many little works which are peculiar to themselves, so many ages should have elapsed, without the invention of any of those arts, which in other parts of the world have been carried to a high degree of perfection. This disregard of improvement, ought not perhaps to be imputed to them as a great defect. They have frequently expressed sentiments of surprise, that Europeans should construct edifices, and undertake works intended to endure for ages, whilst existence is so limited and insecure, that they might not live to witness the completion of their enterprise.

Their natural indolence is an effect of apathy, and induces them rather to forego the advantages which they might envy us, than give themselves the trouble necessary to procure them. From whatever source, however, this aversion to innovation may proceed, certain it is, that since their acquaintance with Europeans, the prospect of advantage to be derived from thence, has not in any degree tended to promote their industry. They have evinced a decided attachment to their ancient habits, and have *gained* less from means which might have smoothed the asperities of their condition, than they have *lost* by copying the vices of those, who exhibited to their view the arts of civilization.

CHAPTER XIII.

MODE OF COURTSHIP AND MARRIAGE AMONG SEVERAL NORTHERN TRIBES—THE MOXES—MARRIAGE OF THE INCAS OF PERU—THE PASSION OF LOVE BUT FAINTLY PREVALENT AMONG THE AMERICANS—THE MEXICANS—SEVERAL OTHER NATIONS—OF DIVORCE—AMERICAN WOMEN NOT PROLIFIC—CELEBRATION OF MARRIAGE AMONG THE PERUVIANS—ATTACHMENT OF INDIAN WOMEN TO THEIR CHILDREN—SYSTEM OF EDUCATION—APPEARANCE AND CHARACTERS OF SOME TRIBES—ANECDOTES—ATTACHMENT TO THEIR MODE OF LIFE—BARON DE SAINT CASTEINS.

IT has already been remarked, that among associations which have made but little advancement in the arts of life, the condition of women is servile and degraded. The men alone may be said to be properly free, and the women, invested with the most laborious and domestic employments, are almost universally their slaves. In the women, notwithstanding, the property of the tribe, the distinction of blood, the order of generation, and the preservation of lineal descent, are, by several of the northern tribes, reputed to be inherent. In them is vested the foundation of all real authority. They give efficiency to the councils, are the arbiters of peace or war, and the keepers of the public stock. The country, the fields and

their produce, belong to them alone. It is to their disposal that the captive slaves are committed. The rearing and educating infants to a certain age, is their peculiar province; they are consulted in all marriages, and in their blood is founded the order of succession.

The men, on the contrary, seem to form a distinct class amongst themselves; their children are strangers to them, and when they die, every thing they possessed is destroyed, or is deposited with their bodies in the tomb. The family and its privileges remain with the women. If males only are left in a family, and should their number, and that of their nearest male relatives be ever so great, the race becomes nominally extinct. Although by custom the leaders are chosen from among the men, and the affairs which concern the tribe are settled by a council of ancients, it would yet seem that they only represented the women, and assisted in the discussion of subjects which principally related to that sex.

Among the Iroquois, marriages are formed in such a manner, that the parties leave not their relatives and their cabin to have a separate dwelling and family, but each remains as before, and the children produced from the marriage, belonging to the mother, are accounted solely of her cabin or family. The property of the husband is kept apart from that of the wife, and the females inherit in preference to the males. The consideration of the children

being dependent entirely on the mother, and forming the future hope of the nation, was the real cause, among many tribes, of the women having in a political sense, acquired a degree of consequence superior to that of their husbands. Like the Lycians, the Iroquois and Hurons take their family names from the women, who alone are charged with preserving the race of their ancestors, by transmission to their children, of the name born by themselves. When a warrior dies, the appellation by which he was distinguished is buried in his grave, and is not renewed until the lapse of several years. The savages in addressing each other, seldom make use of their adopted name. They apply even to strangers the titles of kindred, such as brother, sister, uncle, nephew, and cousin, observing the distinctions of subordination, and the relative proportions of age between themselves and the persons whom they accost.

The practice of marrying a plurality of wives, is more generally prevalent among the natives of the southern, than among those of the more northern parts of America. The Hurons and the Iroquois restrict themselves to one wife; and what appears singular, polygamy, which is not permitted to the men, is extended to the women among the Tsonnonthouans, where many instances occur of one female having two husbands.*

* "The system of polyandry is permitted to the inhabitants of Tibet, one woman being often made the wife of four or five brothers at the same time,

In the nation of the Algonquins, where two wives are permitted to one husband, the one is considered of a rank superior to the other, and her children alone are accounted legitimate. They both inhabit the same cabin with the husband.

The custom of marrying more than one wife, is no where to be met with among nations in a state of refinement; and the rules of virtue, as well as the precepts of the Christian religion, tend to its prohibition. Wherever it prevails the women are less valued, and their mode of education is calculated to retain them in a state of mental darkness.

In regular and limited governments, where property is secured to the possessors, legitimacy of descent becomes a consideration of the highest and most essential importance. In proportion, therefore, as their conduct is regulated by propriety and virtue, women are held in estimation. The passion of love is of too delicate a nature to admit of divided affections, and its real influence can scarcely be felt in societies where polygamy is tolerated. That refined impulse of tender and respectful attachment, the offspring of sentiment, is productive of the most ex-

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and the original choice becomes the privilege of the elder brother. It is asserted, that a Tabetian's wife is as jealous of her connubial rites, though thus joined to a numerous party of husbands, as the despot of an Indian Zenana is of the favours of his imprisoned fair."—TURNER's *Embassy to the Court of Teschoo Lama.*

alted gratifications of civilized life, and its absence can by no means be compensated by the libertinism of Barbarians, nor by the unrestrained indulgence of Mahometans.

The Apalachites of North America were permitted to marry in every degree of consanguinity next to that of brother and sister. Their children usually bore names which tended to commemorate the exploits of their fathers; those of the enemies they had slain in battle, or of villages which they had burnt, were transferred to their sons. Among the inhabitants of New Mexico polygamy is allowed, but those of Cibola take only one wife. The natives of California inflict on the persons who are guilty of the crime of adultery, a capital punishment. The women mourn six months for the death of their husbands, and are permitted to re-marry at the expiration of that period. The custom of espousing a plurality of wives prevails among the natives of Darien, and the husbands have the privilege of selling their partners, whenever they cease to be agreeable. Prostitution before marriage is said to be frequent; but as pregnancy in that state would be deemed ignominious, every endeavour is practised to counteract it. Attachment to each other by mutual affection is not necessary for forming engagements between the sexes; their gallantry extends no farther than to a proposal of marriage on the part of the man, or of the woman; and it is considered no mark of forwardness in

the latter openly to avow her inclination. A present is brought to the door of the cabin of the bridegroom, by each guest invited to the marriage. The parties are conducted by their fathers into the cabin, the father of the bridegroom commencing the ceremony by an oration. He holds in his hand a bow, and arrows with the points directed towards the young couple; he dances until he becomes heated and fatigued, and afterwards kneeling down, presents his son to the bride, whose father also performs the same gestures which were already exhibited. When the ceremony is concluded, a party of men immediately begin to cut down trees, and to clear a spot, where they plant a quantity of Indian corn for the provision of the new married persons.

Although polygamy is permitted among the Moxes, it seldom happens that a man takes more than one wife at a time, his natural indolence rendering him incapable of supporting two. Incontinence in a married state is here considered as a crime of the first enormity; and if a woman is so forgetful of her duty as to be unfaithful to her husband, she is reputed as infamous, and is frequently punished with death.

A total disregard of external forms seems to prevail in the celebration of marriages among the Moxes. The whole ceremony consists in the mutual consent of the relations of the parties, and in some presents made on the part

of the intended husband to the father, or to the nearest connection of her whom he is to espouse. Reciprocal regard is by no means deemed essential. After marriage, the husband follows his wife to whatever spot or situation she may chuse to inhabit.

Among some other natives of South America, the Caciques or chiefs are permitted to have several wives, whilst all the other members of their community are allowed to possess only one. But should they be dissatisfied with their wives, they can repudiate them, and make another choice. A father consents not to the marriage of his daughter, until her lover has given unequivocal proofs of his address and courage. He betakes himself to the chace, kills as much game as he is able, brings it to the entrance of the cabin, where she whom he is to espouse resides, and retires in silence. By the species and the quantity of game, the parents form a judgement of his talents and of his merit. An inhuman practice prevails among some of these nations; when a mother who has young children, dies, they are put to death and interred with her; and when a woman is delivered of twins, she destroys one of them, assigning for a reason, that she cannot nourish two children at the same time.

In Peru, marriage between persons in the first degree of consanguinity in the direct line, or even in the collateral, was never permitted except to the Incas, the legiti-

mate heirs of the empire, and the sovereign alone espoused his own sister. The vanity of those princes, who considered themselves little inferior to divinities, induced them to establish this law, to the exclusion of the rest of the family, that the race of the Sun might always be more pure in the blood of the monarch. The Inca Garcilasso de la Vega pretends that this law was as ancient as the monarchy, and that it had been instituted by Manco Capac, the founder of the Peruvian empire. Acosta, on the contrary, attributes it to one of the latest kings, and, with a zeal dictated by religious, but perhaps more by interested motives, in wishing to extenuate the cruelties inflicted by his countrymen on this innocent people, says, that it drew upon the royal family, and upon the different branches of the empire, the wrath of Heaven, which delivered them over a prey to the Spaniards, the instruments of its vengeance.

The Caraibs, among whom a plurality of wives is permitted to an unlimited degree, have a right to espouse their cousins by the mother's side, who are considered as betrothed the moment they are born. The marriage does not, however, take place without the consent of the parents, and is considered as an obligation of so trivial a nature, that it may at any time be dispensed with on the part of the women.

With respect to the degree of consanguinity in matri-

monial engagements, the Iroquois are more scrupulous. The ties of blood in the family of the mother are reputed so strong, that relations reared in the same cabin cannot marry among themselves, unless they be so remote as to be no otherwise connected than by being members of the community.

An attention less strict, with respect to the ties of affinity, prevails among the Algonquins, who espouse without ceremony several sisters, and when one is pregnant, successively cohabit with the others, it being the general practice of these natives not to visit their wives when they are declared to be in a state of pregnancy.

Among the Jews, when a husband died, leaving no issue by his wife, it was, in some cases, incumbent on the unmarried brother of the husband, if such there was, to espouse the widow. Among the Arabians a practice prevailed which was much more abhorrent to nature, and afterwards branded with general detestation. Sons not unfrequently married the widows of their fathers, provided they were not their own mothers. The practice of espousing stepmothers appears to have been prevalent in Scotland so late as the eleventh century, and is supposed by Lord Hailes to have originated from motives of interest, that the estate might be exonerated from the payment of a jointure.

The ancient Persians entertained a persuasion that they

who were married enjoyed a peculiar degree of happiness in a future state, and therefore, frequently hired persons to be espoused to such of their relations as had died in a state of celibacy.

An institution of a very singular nature, but probably to serve political views, was, by Jengiz Khan, introduced, or revived, among the Moguls and Tartars. The ceremony of uniting in wedlock young men and women who had long been dead, was frequently performed, and hostile tribes were, by these imaginary means, sometimes reconciled to each other, when every other mode of pacification had been attempted in vain. This ideal contract was regarded with superstitious veneration, and any breach of treaty, where it had taken place, was considered as drawing on themselves the vengeance of these departed spirits.

The Iroquois, the Hurons, and other nations among whom polygamy is not in use, espouse, after the death of their first wife, one of her sisters; they of the family of the deceased failing not to propose to the husband this fresh alliance, especially if they have been satisfied with his conduct during the first marriage. The same custom is followed with respect to a widow, and the brothers of her deceased husband.

The state of marriage is not entered into, on the part of the man, at an early period of life. His assistance in the chace being useful to the cabin or family in which he

dwelt, it was, doubtless, with regret that he was permitted to form an alliance, which would alienate his services and the fruits of his industry. The men, however, were generally so much attached to the family in which they had been reared, and of which they were members, that they seldom discovered any impatience to forsake it, by forming, in wedlock, a new engagement; and the habit of their marrying at an advanced period of life may be attributed, perhaps, more to their own inclination than to interested motives on the part of those among whom they resided.

The passion of love, feeble unless aided by imagination, is of a nature too refined to acquire a great degree of influence over the mind of savages. Their erratic mode of life, their dependance for support on the precarious supplies which the chace affords, and their natural disposition to indolence, tend in a great degree to abate the ardour for the sex. This impulse, which bestows energy and comfort on mankind, they possess in a much fainter degree than the inhabitants of the eastern hemisphere. Many of the Indians are, notwithstanding, subject to jealousy, and often carry that passion to fatal extremes. The females appear, however, to be much more sensible of tender impressions.

It is common among the Iroquois, for a man who intends to marry, to leave to the principal matron, or to

some of his own relations, the selection of his future spouse. The choice having been fixt, and the consent of the female procured, a proposal is made to her relations, who hold a consultation upon the occasion, and should it be agreeable, delay to return a positive answer. The marriage being resolved on, the friends of the bridegroom send to the cabin of the young woman, a present consisting of porcelain, peltry, some blankets of skins, and other useful articles of furniture, which are intended for the parents or near relations of the bride, with whom no dowry is demanded. When the presents are accepted, the marriage ceremony is considered to be concluded, and the contract to be passed. Men advanced in years frequently espouse young girls, as being more easily moulded to their own disposition.*

In Mexico, marriages were celebrated by the authority of the priests, and an instrument was drawn up, specifying the particulars of the wife's fortune, which the husband, in case of separation, was by law obliged to return. When the articles were fully arranged, the parties went to the

* Of a nature cold and unsocial, the bosom of a savage feels but little satisfaction at the sight of his nearest relatives, even after a long separation. Neither the husband nor the wife are on these occasions actuated by the emotions of joy which naturally arise in generous bosoms. If they meet on the way, they proceed along as strangers, without seeming to take the smallest notice of one another; and it is not until they have been at home a considerable time that they appear to renew their acquaintance.

temple, where they communicated to the sacrificing priest the tenor of their resolutions. He thereupon laid hold of a corner of the woman's veil, and of the husband's mantle, and tied them together, to indicate that they should remain inseparable. They afterwards approached a fire kindled for the purpose, which was considered as the mediator of all family discontents. Having followed the priest in procession seven times around it, they seated themselves, in order to be equally warmed by its heat, which was conceived to give perfection to matrimony. In the early part of the night, the bride, conducted by a matron accompanied by some others of her sex, with each a torch in her hand, went to her husband's abode, where a marriage festival was prepared. Among the inhabitants of Nicaragua, the priest, in performing the ceremony of marriage, takes the parties by the little finger, and leads them to a fire which is kindled for the occasion. He instructs them in their duty, and in such particular conduct as he thinks requisite to be observed by them in the transition from the one state to the other. When the fire becomes extinguished, the parties are looked upon as husband and wife.

Among the Tlascalans, it was the practice to shave the heads of a new-married couple, to denote that all youthful sports ought in that state to be abandoned. In a neighbouring province of the Mexican empire, it was customary

to carry the bridegroom, that he might be supposed to marry against his inclinations. Among the natives of the province of Panuco, a husband purchased his wife, and the father did not speak to his son-in-law during the first year of the marriage. The husband and wife abstained from all kind of commerce with each other for the space of two years after the birth of their first child.

The Macatecas, another tribe subject to the Mexican empire, fasted, prayed, and sacrificed to their gods for the space of twenty days after their marriage, and likewise drew from themselves blood, with which they sprinkled their idols.

The mutual consent of both parties was all that was required for a separation among the Mexicans. The young men were retained by the father, and the young women by the mother, and were, on pain of death, prohibited from a re-union. A statute, whose penalties were so severe, rendered divorces unfrequent. Female chastity was held in great estimation, and a deviation from it was regarded as highly criminal.

In new Grenada, where polygamy is allowed, the ties of consanguinity are respected. The Cacique has usually a greater number of wives than any of the people, and his successors are chosen from among the children of her to whom he was the most attached.

The Caribanians indulged the practice of polygamy to

its utmost extent, and a Cacique distributed his wives into different parts of the country. Feasting and dancing was introduced at the marriage ceremony, and the hair of the parties was cut off. The bride was obliged to pass the first night with the priest, as a form essentially necessary to constitute the legality of the marriage. If that part was omitted she was considered only as a concubine.

Among the natives of America, it does not appear customary for a father to bestow any portion with his daughter. The practice of receiving a dower with a wife, which is not always productive of felicity in wedlock, prevails in a great degree in societies that have made considerable progress in the arts of civilization, and in a taste for luxury.

The Athenian legislator, with a view to preserve regularity and domestic happiness among his countrymen, prescribed that no portions should be given with women on their marriage. Avarice on the part of the husband, and a sense of independence on that of the wife, might be conceived to be inimical to the welfare and tranquillity of a married state.

The marriage ceremony among some of the northern tribes, usually concludes with a feast, in which is exhibited a profusion of every species of food most in esteem among the natives, and the assembly is always numerous. The song, the dance, and other amusements, contribute to

vary the occupations of the day. At night, all the relatives of the bridegroom withdraw, excepting four of the eldest, who remain to accompany him. The bride is attended by a like number of aged females, one of whom presents her to her husband; the couple then standing upon a mat, hold the end of a rod placed horizontally between them, whilst the oldest man present delivers a short harangue. In this attitude they alternately address each other, and sing and dance together, keeping hold of the rod, which is afterwards broken into as many pieces as there are witnesses present, to each of whom a piece is distributed. On the conclusion of the ceremony, the bride is led out by young women, who re-conduct her to the cabin of her father, where her husband occasionally visits her, until her first child is born; on this event her effects are carried to the cabin of her spouse, in which she afterwards continues to reside.

Mutual separation takes place whenever it is the wish of the parties, who generally give a week's previous notice, each of them assigning reasons. The small pieces of rod which were distributed among the relations, are collected and brought to the place where the ceremony of marriage was performed, to be there consumed in the presence of the husband and wife. These divorces are effected without dispute, quarrel, or contradiction. The women become equally at liberty with the men, to re-marry when

they are inclined. The children forming the wealth of the savage tribes, are, at the period of separation, equally divided between the father and mother. Should the number be unequal, the greatest share falls to the mother. Although the privilege of changing is unrestricted, there are many savages who have never had more than one wife.

In many parts of Asia, temporary marriages are common, and are contracted by means of a written indenture witnessed by the Cadhi ; on the expiration of the term, a certain sum is paid to the woman, and the engagement thus becomes dissolved. The children are not accounted lawful, and cannot succeed to any inheritance.

Of some of the nations of South America, the men always sleep and live together in the same cabin ; this practice extends even to those who are married, who cannot enter the cabins where their wives reside, but under the obscurity of night. Their ancient customs did not permit them to speak to the relations of the spouse. They took every means of avoiding them, as if the alliance contracted had been injurious, and they had something to apprehend from their resentment.

The new married couple, in the Iroquois tribes, belonging always to the cabin of their respective mothers, the families contract new obligations towards each other, on account of the alliance. The wife is not only bound to give food to her husband, to cook his provisions when he

sets out on expeditions, but likewise to assist those of his family when they cultivate their fields, and to provide wood for the fires, during an allotted period. All the women of her own family, assisted by a great part of those of the village, carry to the husband's cabin several bundles of wood, intermixed with small and short pieces. The wife, to recompense such as have aided her in this toil, suspends a kettle over the fire, and distributes from thence a large portion of boiled maize to each person. This formality prevails only among the more stationary tribes of North America, and is termed the *nuptial wood*.

It becomes the office of the husband in his turn, to make a mat, to repair the cabin of his wife, or to construct a new one. The produce of his hunting expeditions, during the first year of marriage, belongs of right to his wife; he afterwards shares it equally with her, whether she remains in the village, or accompanies him to the chace.

The Hurons, whose customs are in many respects similar to those of the Iroquois, are much more irregular in their conduct. When the former were defeated by the latter, those prisoners who were incorporated with the society of the conquerors, could never venture to propose at Agniers, or at Tsonnonthouan, a festival of debauch which they celebrated in their country, afraid of exciting disgust in the Iroquois, whose minds were not sufficiently cor-

rupted to tolerate such a spectacle. Although their morals have since declined, and they are become less scrupulous with respect to the observance of chastity, they preserve, however, many of the exterior requisites of decorum. Their language is chaste, and possesses appropriate terms. In their mode of dress they preserve an inviolable regard for decency. The young women studiously avoid speaking in public with persons of a different sex, whose conversation would not fail to render them suspected. They walk with much seeming modesty; and, except the women that are totally abandoned, they are sedulously vigilant to preserve their reputation, afraid that they would otherwise forfeit all hope of an establishment by marriage.

None of the native tribes in America are populous; the smallness of their numbers may be attributed to their mode of existence, and to a principle in their nature which cherishes not a disposition to multiply. Their desolate and joyless condition, is productive of a proportionate depression of spirit. The length of time employed by the women in rearing their children, whom they nourish for three or four years, during which period they cohabit not with their husbands; the excessive fatigue they undergo, together with the practice among many tribes of licensing prostitution before marriage, and the misery and want to which they are frequently reduced, contribute also to

render their state unpropitious to the impulse of love, and combine to produce sterility.

The nations among which prostitution is allowed before marriage, alledge in its justification, that a young woman is mistress of her person, and a free agent. When, however, she enters into a state of wedlock, she becomes the property of the man whom she has espoused, and resigns her liberty.

The ancient Thracians entertained, with respect to the chastity of women before marriage, the same indifference as some of the American tribes, and like them also considered as an unpardonable offence, the violation of conjugal fidelity.

The celebration of marriage among the Peruvians, took place in the following public manner. The Inca, in whose person were vested the highest dignities, of chief priest of the sun, and king of men, convocated annually at Cusco, all the marriageable young men and maidens of his family. The stated age for the former was twenty-four years, for the latter that of eighteen. They were not permitted to marry at an earlier period, as they were conceived in that case incapable of regulating their families. The Inca being seated, the parties who had agreed on their union, stood one by the other around him. After calling them by name, he joined their hands, exacted from them a promise of mutual fidelity, and delivered them to their parents. The

celebration of the wedding, which was held at the house of the bridegroom's father, continued for two or three days. Such marriages among that class were alone denominated lawful. The sons and daughters of citizens were married by priests, according to the division of the several districts in higher and lower Cusco.

The moveables and utensils for the house of the new married couple, were supplied by their relations, every one bestowing according to his circumstances.

The governors and curacas, were, by their offices, obliged to marry after the same formalities, the young men and maidens of the provinces over which they presided. In quality of lords and fathers of the districts, they were bound to assist in person, and to solemnize those marriages.

The houses of the married citizens, were by law provided at the expence of the community among which they were born. The inhabitants of one province or city, were not permitted to intermarry with those of another, but like the tribes of *Israel*, were restricted to marrying among themselves, and with their own relations. Tribes and nations were by this means prevented from being blended with each other. The inhabitants of the same city, or of the same province, speaking the same dialect, were accounted relations, and were prohibited going from one district to another.

The lover, previous to the ceremony of marriage, visited his mistress, and placed upon her feet the *otoia*, a species of shoe or sandal. The shoe for a young woman was formed of wool or cotton, but that for a widow was fabricated only of reeds. A widow never went abroad during the first year after her husband's death, and even if she had no children, seldom married again. But if she was a mother, she passed her days in perpetual continence, and never entered a second time into the married state. Widows usually acquired, from this adherence to virtue, such universal esteem and respect, that they were allowed to enjoy several privileges. There were existing laws by which it was enacted, that the lands of widows should be cultivated sooner than those of the curacas or caciques, and even than those of the Inca.

The females of the northern nations who are in a state of pregnancy, approaching perhaps to the hour of parturition, continue to labour at their ordinary tasks, to cultivate the fields, and to carry home burthens, conceiving that fatiguing exercises tend to facilitate delivery, and to render the children more robust. The ease with which they bring forth their children is wonderful; they are assisted indifferently by any person of the same cabin. If the event take place in the woods, or in the fields, they undergo alone that trial. They wash their infants in the first stream at which they arrive, return to their cabins,

and seem capable, on the same day, of engaging in their accustomed labours.

In some parts of South America, if women sustain not with fortitude the pains incident to a state of labour, the apprehension which the relations entertain that the child will inherit the weakness of its mother, prompts them to destroy it, that none of their race may incur the turpitude of degenerating from the courage of his ancestors. The same rigour is practised with respect to those that are deformed, and the mother is frequently put to death together with the child.

If the infant be a male, the mother undergoes a kind of purification during thirty days, and if a female during forty, and returns not to the cabin of her husband until the expiration of that period. The new-born infant is plunged into water, and afterwards swaddled to little boards, lined with cotton, and more frequently with moss. The Brasilians, and several other nations in South America, pursue, in this respect, the same custom as the northern tribes; after dipping the child, they paint its body, and lay it in a hammock, placing by its side, if a boy, a bow, arrows, and a knife. Among the nations bordering on the south-east coast of the river Saint Lawrence, it was the practice, so soon as an infant was born, and before it was allowed to taste its mother's milk, to pour down its throat grease or oil. The eldest son bore the name of his father with the addi-

tion of one syllable, to that of the second son another syllable was added, and for the third and fourth sons the name was proportionably augmented.

The savage women are attached to their children by the most ardent and affectionate regard, nourishing them as long as they are able, and separating from them only through necessity, and with regret.

This tender care for their young is an innate principle, derived from nature, and not from reason. The powerful attachment and anxious solicitude of a mother towards her offspring appears, therefore, to be in many instances, stronger in the savage than in the civilized state of mankind. The allurements of pleasure and of fashion assume a seducing influence over the mind, occupy the passions, weaken the affections, and tend in some degree to obliterate a propensity, which nature hath designed to be scarcely less powerful than that of self-preservation.

The practice of giving suck to their children to the age of six or seven years, appears to be universal among the women of America, who allow them also all kinds of food from the period of a year old. The free air to which they are exposed, the fatigues to which they are gradually habituated, in a measure proportioned to their age, together with simple and natural food, tend to render them capable of supporting incredible fatigues, whose excess occasions the death of many, long before the age of maturity.

It was customary even in Mexico, whose inhabitants had attained a considerable degree of improvement, for women to nourish their children for several years, and to abstain during that period from all intercourse with their husbands.

The birth of twins in a family, was by the Peruvians considered as an event which portended evil; and to mitigate or avert the misfortune with which they conceived themselves threatened, the parents performed acts of rigorous mortification.

At the weaning of their eldest children, the Incas generally made feasts and rejoicings, the right of seniority being held in great estimation. Less formality was used in the case of daughters or younger children. When they arrived at the age of two years they were weaned, and their hair was cut off. For the performance of this ceremony, all the relations assembled, and part of the hair of the infant was shorn by the godfather, who used for this purpose a sharp flint; each individual of the company followed in the same manner his example; when the name was given to the child, various articles were presented to it. The dance, the bowl, and the song, were prolonged in rotation until midnight. In proportion to the quality of the person whose child had received its name, these acts of festivity were repeated, and continued sometimes for several days.

In whatever station of life a person was placed, to inure a son to hardships became his indispensable duty.

The manners of the youth were regulated by a sect of philosophers, called Amantas, who instructed them in the ceremonies and precepts of religion, in the laws of the empire, and in the duty which man owes to his fellow-creatures. At the age of six or seven years, employments suitable to their slender capacities were allotted to the children. Indolence and inactivity were reprobated as vices, and a taste for luxury was no less discouraged.

Among the Mexicans, when an infant was born, it was immediately carried to the temple, where the priest recited over it a discourse on the miseries and troubles to which, by its entrance into life, it became exposed. If it was the child of a tecuitle or noble, a sword was put into its right hand, and a shield into the left; if the child of a mechanic, the same ceremony was performed with tools. The priest then carried the child to the altar, where he drew from it a few drops of blood, and afterwards threw water on it, or plunged it into a cistern. Four days after the birth of the child, it was carried naked to a place where some rushes were deposited; a vessel filled with water was placed upon them, a woman plunged the infant into it, and three little boys called aloud its name. At the expiration of twenty days from its birth, it was carried, together with an oblation, to the temple; it was

presented to the priest by its parents, and from that day was devoted to whatever profession became their choice. From their earliest infancy children were accustomed to sobriety and moderation, and the quantity of their food was every year augmented. A child was initiated in such tasks and amusements as were deemed suitable to its age, and the growth of idleness was thereby checked and overcome.

Before the dawn of reason in children, no severe chastisement was used, and threats and advice were repeatedly applied before recourse was had to that remedy. At the age of nine years, a stubborn or rebellious child was punished with rigour. Greater tenderness was shewn in the punishment of females. A youth guilty of a crime after he had arrived at ten years was beat with a stick; if he lived to a greater age, a smoke which gave him excessive pain was applied to his nostrils, and if these inflictions did not effect reformation, he was carried with his feet and hands tied, and exposed in a swampy situation, during a whole day, to the torture of flies, the inclemencies of the elements, and the scorching heat of the sun.

For instruction in the principles of religion, and the constitution of the state, seminaries were instituted, into which young men of different ages in life were received. As the use of letters was unknown, the precepts of the

teachers were derived from tradition, from living memory, and from the force of example. And they who were thus engaged to inculcate the more sacred duties, and the expediency of the practice of morality, as they formed the dispositions of the succeeding generation, and taught the elements of those sciences which fitted members for the future guidance of political affairs, were allowed in the nation the same respect as the ministers of the prince.

Some of the tribes in Louisiana flatten the forehead of their children, and cause the summit to terminate in a point. The taste of some of the natives of Canada is directed in a similar manner, but beauty, in their conception, consists in moulding the head to a round form.

The Caraibs have their foreheads flattened, and sunk behind their eye-brows. They are not born in this state, but the head of the infant is compressed into this shape, by placing upon its brow a piece of board tied with a bandage, which is allowed to remain until the bones have acquired consistence. It ever afterwards retains its flatness in such a degree, that without raising or bending back the head, the eyes may be directed to objects perpendicularly above them.

We have already noticed that the children of savages are early inured to hardships, and although their former system of education does not in general prevail in some of the countries where Europeans have established them-

selves amongst them, yet the same spirit, the same disposition, and the same austerity, are still observable. The instructions imparted to them by their parents consist in animating their courage by the example of their ancestors, in urging them to follow their footsteps, and by endeavouring to impress them with a love of the glory which may be acquired by address and bravery. They place in their hands, as soon as they can hold them, the bow and the arrow, which for some years serve them as instruments of amusement, but when their strength begins to ripen into manhood, are applied to more useful and more important purposes.

The children of the Floridians were instructed by means of emblems and hieroglyphics, in every thing which related to their families and their tribe; and their history, by this means, aided by oral tradition, was transmitted from one generation to another. Among some of the northern tribes, the mothers who have charge of the education of their children, allow them to act as inclination directs, under a pretence that they have not yet acquired reason, and that when it is bestowed by age, they will pursue its dictates, and correct and discipline their habits. They are, therefore, subjected to no restraint; but still they are docile, and have sufficient respect for those of their cabin, and likewise for the aged, which they ever continue to entertain.

The natives of Canada are in general tall, and well made. The Iroquois, who are of a high stature, are the most valiant of all the North American tribes; but inferior to many in swiftness, in skill in warfare, and in the chace. Neither of these occupations they individually pursue, but always engage in them in considerable bodies. The Illinois, the Oumamis, the Outagamis, and some other nations, are of a middle stature, and swift footed; the Outaouais, and the greater part of the other savages of the North, except the Saulteurs and Clistinos, are no less deficient in courage, than in appearance and due proportion of form. The Hurons are brave, enterprising, and sprightly, resembling the Iroquois in figure and countenance.

The North Americans are in general robust, and of a healthful temperament, calculated to live to an advanced age, were it not for the great irregularity in their mode of life. Their constitutions are ruined by long and rapid journies, by extraordinary fasting, and by great excess in eating. They are neither so vigorous nor so strong as most of the Europeans, but they are indefatigable, patient of disappointment, ill-fortune and hardship, braving without inconvenience either heat or cold. It is habit alone in the earlier part of life, which fortifies the human frame, and enables it to encounter with ease, not only exertion, but the severities of climate.

The women exceed not in stature the middle size, and they are in general so lusty, and so aukward in their air and manner, as to render them but little attractive. The men hold themselves in high estimation, alledging that they are all equal, and have no subordination among them. They pretend that their contentment of mind far surpasses riches, that the satisfaction derived from the sciences, falls infinitely short of an exemption from care, or rather of that ignorance of refinement, and that absence of emulation, which enables them to pass their life in unambitious obscurity. Man is, they affirm, of no estimation in a state of polished society, unless he be rich; but among them, talent consists in swiftness of foot, in being skilled in the chace, in conducting a canoe with dexterity, in the science of warfare, in ranging the forests, in living on little, in constructing cabins, in cutting down trees, and in being able to travel hundreds of leagues in the woods, without any other guard or provision than the bow and arrow.

They enjoy, in a superior degree to Europeans, the perfection of the senses. In spite of the snow which dazzles their sight, and the smoke in which they are involved for nearly six months of the year, their organs of vision remain to a great age, unimpaired. They possess an acuteness of hearing, and a sense of smelling so strong, that they can ascertain their distance from fire, long before the smoke becomes visible. Their olfactory nerves are so ex-

quisite, that they cannot suffer the smell of musk, or of any strong perfume. They assert, that they find no odour agreeable but that of food. Their imagination is powerful and just. It is sufficient for them to have been once in a place, to form a correct idea of it, which appears never to be effaced. They traverse, without deviating from their course, the vast and unfrequented forests. In the most cloudy and obscure weather, they will for many days follow the course of the sun, without being misled; the most perfect quadrant cannot give more certain information of the course of this luminary, than they are able to do by looking at the heavens. They seem to be born with a talent, which is neither the result of experience nor observation. Children, when they depart from their village to perform their first journey, preserve the same undeviating course as they who have repeatedly traversed the whole country.

In vivacity of imagination, many of the savages are by no means defective. They have the faculty of replying with readiness, and their harangues frequently abound with luminous points. Nor is the eloquence of some of their orators destitute of that force, that conciseness, that nature, and that pathos, which the Greeks formerly admired in the Barbarians; and although it appears not to be sustained by action, which is sometimes a violation of the propriety of language, although they use few gestures,

and seldom raise or vary the modulation of their voice, they appear to be penetrated with the force of every thing they utter, and rarely fail to persuade.

The correctness of their recollection is in no degree proportioned to the liveliness of their imaginations. Although destitute of the aids which civilized nations have invented to ease the memory, they can in some degree supply its defects. They can discourse upon many subjects, with a long detail of circumstances, and with considerable order and method. They use, on the most serious and important occasions, belts of wampum, or little sticks, to remind them of subjects which they are to discuss, and thereby form a local memory so unerring, that they will speak for hours together, and produce a variety of presents, each of which requires a particular discourse, without forgetting a circumstance, and even without hesitation. Their narrative is neat and concise, and although they introduce into it many allegories and figures, it appears spirited, and possessed of all the energy which their language can bestow.

Their replies are not only ready, but often ingenious. An Outouai being asked by the Count de Frontenac of what materials he conceived rum, of which he was so fond, to be formed, answered, that it was the spirit and quintessence of hearts and tongues; "for," continued he,

" when I have drank of it, I fear nothing, and I speak with more than usual facility and boldness."

A chief of Virginia having been captived by a governor of that colony, was, to gratify the curiosity of the colonists, exhibited in public. The chief, whose eyes were so much weakened by old age, that he was necessitated to employ one of his people to open them, hearing the noise of a number of persons around him, ordered his eyes to be uncovered. The sight of so great a multitude excited his anger and surprise. He reproached the governor for his ungenerous treatment, and added with a haughty air: " Had my fate been the reverse of what it now is, and had the chance of war made you my prisoner, I would not have violated your feelings, by exposing you as a spectacle to the derision of the people."

The attachment which savages entertain for their mode of life, supersedes every allurement, however powerful, to change it. Many Frenchmen have lived with them, and have imbibed such an invincible partiality for that independant and erratic condition, that no means could prevail on them to abandon it. On the contrary, no single instance has yet occurred of a savage being able to reconcile himself to a state of civilization. Infants have been taken from among the natives, and educated with much care in France, where they could not possibly have intercourse with their countrymen and relations. Although

they had remained several years in that country, and could form not the smallest idea of the wilds of America, the force of blood predominated over that of education; no sooner did they find themselves at liberty than they tore their cloaths in pieces, and went to traverse the forests in search of their countrymen, whose mode of life appeared to them far more agreeable than that which they had led among the French.

The Baron de Saint Casteins,* a gentleman of Oleron in Berne, having lived among the savages for upwards of twenty years, made himself so beloved by the Abinaquis, that they looked up to him as to a father. He was formerly an officer of the regiment of Carignan, in Canada, but from the period at which that corps was reduced, he joined the savages whose language he had acquired. He married after their manner, preferring the forests of Acadia to the Pyrenean mountains, with which his country is environed. During the first years of his residence amongst these natives, he conducted himself in a manner that conciliated their most cordial esteem. He was appointed their grand chief, or sovereign of their nation, and he amassed by degrees a fortune, of which any person except himself would have profited, by remitting to his native home a hundred thousand crowns in gold, which he possessed in his coffers. He, however, employed them in purchasing

* Voyages de la Hontan.

the manufactures of Europe, which he bestowed in presents on the savages, who, on their return from the chace, amply repaid him in furs. He was courted by the governors-general of New France, and likewise by the governor of New England. He had several daughters, who were all advantageously married to Frenchmen, each having a considerable dowry. To shew by his example that he thought incontinence displeasing in the sight of heaven, he never put away his wife, nor was known to change his attachment. He attempted to convert the savages to his religion, but his endeavours were without effect. The pious and ardent zeal of the Jesuits was likewise unaccompanied by any great degree of success, and they often, in vain, inculcated the truths of christianity. Their perseverance continued, notwithstanding, unrelaxed, and they accounted that the office of administering baptism to dying children, counterbalanced in a tenfold degree the inconveniences and mortifications attending a residence among these people.

CHAPTER XIV.

BELIEF OF A FUTURE EXISTENCE GENERALLY PREVALENT AMONG SAVAGES—THE SUN A PRINCIPAL OBJECT OF ADORATION AMONG MANY OF THE NATIVES—CEREMONIES OF THE PERUVIANS—OF THE MEXICANS—OF SOME NORTHERN TRIBES—OF THE NATIVES OF HISPANIOLA—OF THE NATIVES OF PARIA—OF CARIBANA—OF FLORIDA—OF BRAZIL—THE NATCHEZ—THE ZEMPOELLANS—CRUELTIES OF THE MEXICAN SYSTEM OF SUPERSTITION—OF THE HURONS, &c.—OF THE IROQUOIS—OF A NUMBER OF OTHER TRIBES—INITIATION OF PRIESTS AND WARRIORS—INSTITUTIONS OF THE JESUITS IN SOUTH AMERICA.

THE helpless and uncertain condition of man has, in every country and age of the world, incited him to look for protection and support to the agency of supernatural power; and few nations are to be found, among whom some traces of religion are not discernible.

If a conclusion may be drawn from the care with which the Americans bury their dead, they appear to entertain the persuasion that the soul perishes not with the body. They deposit with the remains of their departed friends, food as well as instruments of the chace, that they may be enabled to provide for their subsistence in the region of spirits, and that they may not be compelled by hunger to

revisit the abodes of the living. This principle, almost universally received among the Indians, was of great utility, by enabling many of the tribes of that people to admit with less difficulty the doctrines of the christian faith. Respecting the condition of souls after death, they gave themselves but little anxiety.

The tenets of religion, which faintly irradiate the minds of savages, are confused and indistinct, and the apprehension of impending evil, more than the suggestions of a grateful remembrance of good, seems to urge them to the practice of the ceremonies of worship.

To their deities they assign characters correspondent to the bias of their own propensities, and proportionate to the strength of their own conceptions. Each individual ascribes to the divinity whom he worships, inclinations and practices conformable to his own. His power is believed to consist in bestowing whatever may gratify the wish, his felicity is involved in the fruition of such imaginary objects, as may be affixed to happiness by those who adore him, and they confound with the idea of his perfections, certain errors, which ignorance has taught them to appreciate as amiable qualities.

Among many of the native tribes of America, neither temples, altars, nor idols, nor any external form of worship, were discoverable by the Europeans who first visited

them, and it was concluded that the ultimate hope of their existence was limited to the gratification of hunger, and of other sensual appetites. It was, therefore, too hastily pronounced, that, living like the animals of the forests, without the expectation of an hereafter, they offered no worship, and paid no religious rites, either to visible or to invisible deities.

An aversion, or, perhaps, an incapacity to attain any high degree of improvement in the arts of civilization, or in subjects of theology, seems to prevail in the character of the natives of this continent. Among such of them as had attained to the exercise of religious ceremonies, were observed rites, which bore a strong resemblance to those of the barbarians who first occupied the country of Greece, and spread themselves over Asia, to those of the people who served Bacchus in his military expeditions, to those, in fine, which afterwards became the foundation of the whole system of pagan mythology.

Even in the most barbarous state, man is not destitute of the moral principle. If influenced by passion, he is urged to the perpetration of a deed, which, on cool reflection, his heart afterwards condemns, he is led to suppose that such conduct must be highly offensive to the Deity, as well as injurious to the tribe of which he is a member. He has, therefore, recourse to some mode of expiation, to effect a reconciliation, and to procure forgiveness.

Hence the introduction of sacrifice, and atonement by oblation. The reconciliation thus obtained implies a resolution to avoid former errors, and to pursue the practice of virtue, which exhibits the prospect of reward.

Many of the natives of America, like other uncivilized nations, worship the sun as a principal divinity, and it is not in Peru alone that he has been honoured by particular adoration, and that the sovereign regarded him as the author of his origin.

Some of the natives believe that they first derived their existence from animals; they entertain a faint idea of a deluge, and pretend that the commencement of the world which they inhabit is to be dated from that event. They celebrate feasts in honour of their deities, and on these occasions all the viands thus appropriated must be consumed. They erect posts painted of a red colour, to which the victims are affixed. Dogs are the holocausts, by which they conceive their divinities are most easily propitiated, and when they betake themselves to the chace, they add to these sacrifices the dressed skins of deers and elks. When they intend to set out on war expeditions, they attach to a post a bow and arrow painted red, and make a festival, during which they use every species of invocation, recommending to the care and guidance of their tutelar gods, their families, and the success of their enterprises.

Many of the Indian nations believe that the soul, after its separation from the body, enters into a wide path, crowded by spirits, which are journeying towards a region of eternal repose. That in the way thither an impetuous river must be crossed by means of a bridge made of wicker, which continually trembles under the feet, and from whence the passengers incur much hazard of falling into the current. They who are so unfortunate as to be thrown from this passage are swept away by the stream, and can never return. The spirits which have passed the river direct their course for a considerable way along its banks, making provision of fish, which they dry, until they gain an extensive meadow, whose extremity is terminated by precipitous rocks, over which there is a long and narrow path, with a barrier of two large logs of wood, alternately raised and depressed. These are intended to crush the living who might attempt to force a passage, but not as an impediment to the progress of the dead. The soul afterwards arrives at a beautiful meadow, boundless to the sight, filled with every species of animals, and abounding with the most delicious fruits; here is heard the sound of drums, and of other musical instruments known to savages; from hence it is ushered into the abode of happiness and joy, where its journey is concluded, where it is invested with beautiful raiment, and where it mingles with an assembly of kindred spirits in the dance.

The Apalachites, a tribe of Florida, believe that they who have lived a life of virtue are admitted into Heaven, and are assigned a place among the stars. They suppose the habitation of the wicked to be upon the precipices of lofty mountains in the North, surrounded by bears, and other ferocious animals, and chilled by perpetual frost and snows.

The Indians of Carolina believe in the transmigration of souls; and whenever any one of their tribe dies, they bury along with him provisions and utensils for his use.

The Mexicans, who believed in the immortality of the soul, placed the habitation of the good not far from the sun. Their countrymen who had been slain in battle, or they who had been sacrificed to the gods, were, by the sanctions of their religion assigned the first station among the happy. To departed souls, according to the different modes in which they left this life, they apportioned various degrees of felicity or of wretchedness.

The Tlascalans paid adoration to a multitude of divinities, among which the goddess of love was allotted a distinguished rank. A temple was appropriated for the celebration of her rites, and the whole nation assisted at her festivals.

Every misfortune in life is, by the savages, attributed to the influence of evil genii, and the dispensation of good they consider, on the contrary, to flow from the ope-

ration of benevolent spirits. To the former they offer up living sacrifices, to the latter they present furs, or European merchandise received for these articles.

A day unclouded and serene is chosen for this ceremony, when each savage carries his oblation, and places it upon a pile of wood reared for the occasion. When the sun has attained his meridian altitude, children arrange themselves around the pile, and apply to it flambeaux of lighted bark, whilst the warriors dance and sing, encompassing it with a circular figure until it is consumed. The old men deliver harangues to Kitchie Monitou, the good spirit, holding up at the same time, towards the sun, lighted pipes of tobacco. These songs, harangues, and dances, are continued until the evening, not however, without some intervals of relaxation.

The priests of Hispaniola offered tobacco as the incense which they supposed most agreeable to their idols. When these ministers had intoxicated themselves with the fumes of this plant, they persuaded the people that the incoherent rhapsodies which they uttered in this state of delirium, were the oracles with which they were inspired.

When they worshipped their demons, the solemnity was previously proclaimed; and on the day of the ceremony, the cacique walked in procession at head of both sexes of his subjects, arrayed in their best attire. The whole train moved by beat of drum towards the temples of those de-

mons, who were there represented in the most hideous and disgusting shapes. Oblations were offered, which consisted of cakes brought by the women in baskets, adorned with flowers; and on a signal from the priests, the devotees began to dance, and sing the praises of Zemes, their principal spirit of evil, concluding with eulogies on their former caciques, and with prayers for the prosperity of the nation. The cakes were afterwards broken in pieces, and divided among the men, who carefully kept them in their houses for twelve months, as preservatives against various accidents. When the procession had reached the door of the temple, the cacique, who marched at the head, seated himself at the entrance, whilst the people went in, singing all the way, and passing in review before him. Their gods were said to reveal themselves to the priests, and sometimes to the people. If the priest, after consulting the oracle, danced and sung, he announced a favourable omen. But if he betrayed a sorrowful air, the people were sad and dejected, and abandoned themselves to grief and fasting.

Some of the natives of South America bestowed on the moon the title of mother, and honoured her in that quality. During an eclipse, they went in crowds from their cabins, sending forth cries and lamentable howlings, and launching into the air a prodigious number of arrows, to defend that luminary from dogs, which they conceived had thrown themselves upon it.

These people imagine when it thunders, that the storm is raised by some of their departed enemies, who would thus revenge their defeat. They are extremely inquisitive and superstitious with respect to a knowledge of the future. They frequently consult the songs of birds, the cries of certain animals, and the changes which take place on the trees of the forest. These are their oracles, and they believe that they can draw from thence no doubtful indications of unfavourable events which may threaten them.

Their conjectures concerning the nature of thunder, are no less whimsical than singular. They say, that a species of men with wings like those of butterflies, and whose voice produces that awful sound, seat themselves, on these occasions, upon the clouds, and hover amid the regions of the atmosphere. Some of the tribes assert, however, that thunder is the effect of a bird of uncommon magnitude. In this opinion may be discovered an analogy to the emblematical arrangements of the ancient pagan nations, who consecrated the eagle to Jupiter, and represented that bird as the faithful minister and guardian of his thunder.

The savages of Paria worship the skeletons of their ancestors, and believe that the sun moves in a chariot drawn by tigers; they therefore preserve a veneration for those animals, and feed them with the flesh of the dead.

The inhabitants of Caribana, receive in a solemn manner the *spirit of valour*, which is nothing else than the

smoke of tobacco blown upon them from the end of a long tube, by a priest, as they pass him severally in the dance. They who are desirous of participating in this ceremony, join in a circular dance, which they perform with an inclination of the head and shoulders, and violent contortions of the body. Three or four priests rush into the center of the circle, and separately whiff the dancers with the smoke of tobacco from their tubes, saying at the same time to each, "receive the spirit of force, that thou mayst be enabled to overcome thine enemies." *

The natives of North America, pay no honours to the stars and planets, nor to fire, which has generally been held sacred by most of those nations accustomed to its use; nor to any animated divinity which they might be obliged to nourish. They speak, nevertheless, of Tharonhiaouagon as a being who once lived amongst them, but they have no multiplied Apotheosis. It is in proportion only to the diffusion of science, and to the expansion of the mental faculties, that the catalogue of any system of Pagan mythology becomes augmented.

The Apalachites worship the sun and moon, but offer to these luminaries no living sacrifices. Their temples are used only as receptacles for the dead, and as depositaries for those articles which they appreciate the most. The

* *Lafiteau.* Mœurs des Sauvages.

entrances are adorned with trophies taken from the enemy. They entertain some faint idea of a general deluge, and celebrate festivals in honor of *Toia*, who, they conceive, possesses the power of dispensing evil to mankind.

The Spaniards found in some of the temples of Florida, wooden trunks or chests, placed near the walls upon platforms or benches, raised two feet from the ground. In these trunks dead bodies were embalmed and deposited. There were besides boxes and baskets of reed, curiously wrought, the former containing dresses of men and women, the latter a quantity of pearls.

The Americans, like the ancient heathens of the eastern hemisphere, entertain a respect for high places, for stones of a conical form, and for certain groves and trees, which they esteem sacred. In some of the temples of the Natchez of Louisiana, these conical stones were carefully deposited, enveloped in a number of coverings of the skins of deer. The Abinaquis, who frequent the coasts of the Saint Lawrence, between Nova Scotia and Canada, are said to have had a sacred tree, of which they relate many extraordinary circumstances, and which was always charged with their vows. This tree having become extremely old, and the sea undermining the bank on which it stood, it was carefully propped up for many years, until it became at length a prey to the violence of the waves.

The inhabitants of Brazil endeavour to appease the

wrath of their deities, by planting a stake in the ground, and placing an offering at its base. Of expiatory monuments similar to this, it appears that almost the whole of the Barbarian tribes avail themselves. Statues and idols of a rude form, have been found among some of the northern nations, as well as in the temples of Mexico and Peru. The savages of Virginia preserved among them symbolical idols of hideous deformity, under which shapes they affirmed, the demon whom they worshipped often appeared to them.

In Louisiana, the Natchez kept in their temple an incessant watch for the preservation of the perpetual fire, of which they were at great pains never to allow the extinction. This fire was committed to the care of a kind of priests, who slept in the temple upon hides stretched on the ground. Three pieces of wood were employed to nourish it, and this number was never augmented nor diminished. In this temple, the bodies of their departed chiefs, and of their families, were deposited. The great chief went at stated hours to the entry of the temple, where, crouching, and stretching forth his arms in the form of a cross, he sent forth a certain confused and indistinct murmur, without articulating any intelligible sounds. This ceremony was intended to mark the duty which he owed to the sun, as the author of his origin. His subjects used the same formalities towards the chief,

and the princes of the blood, whenever they addressed them; to honour, by this exterior indication of reverence, the sun, from whom that family was supposed to be descended.

The Zempoellans, who inhabited the eastern coast of New Spain, were so much attached to their system of superstition, that when Cortes threw down the idols of their temple, and erected in their place a crucifix and an image of the Virgin, they were impressed with sentiments of horror and resentment. Excited to arms by their priests, they were about to take revenge on the Spaniards, had not Cortes exerted his utmost authority and address to appease them.*

The Peruvians, previous to the arrival of Manco-Capac in their country, paid religious adoration to an infinite multitude of divinities. Mountains, caverns, trees, flowers, herbs, plants, and various animals, became the objects of their worship. They offered in sacrifice, not only the fruits of the earth, but also captives procured in warfare; and when these were wanting, young children were devoted for this service.

Manco-Capac and his sister, who was also his wife, pretended to be the offspring of the sun, and to have derived from that luminary their mission and authority. To con-

* Robertson's History of America.

duct them to the place of their destination, they received from him a golden rod, with which they travelled from north to south, until it sunk in the valley of Cusco. In this situation they fixed the seat of their empire, and instructed the inhabitants in the principles of their doctrine. Until he could establish his authority by conquest, Manco Capac availed himself of the ablest of his converts, for the purpose of diffusing his influence. He was at length enabled, by the extension of his power, to enforce among all his subjects the worship of the sun, and to communicate to them a code of political institutions, calculated to improve their system of society, and to promote in a greater degree, the general happiness.

The Peruvians directed a considerable share of their worship to the sun; but they entertained a yet higher degree of veneration for a god, whom they denominated Pachacamac, and who was supposed to possess the principal power in animating and prolonging the existence of the universe.

The spirit of evil, whom they called *Cupai*, was conceived to be the reverse in disposition to the deities already mentioned. Although they feared him, they paid him no religious honours, and regarded him with aversion and disgust.

It was customary for the master of a feast, before he drank, to dip the tip of one of his fingers in the vessel, to

raise his eyes in a submissive manner, and as an offering of gratitude, to shake the drop from the finger on which it hung. He at the same time gave three kisses to the air, and after this oblation every guest was allowed to drink at pleasure.

When they entered their temples, the person of the first rank, or the oldest man in the company, laid his hand on one of his eye-brows, and plucking some of the hairs from it, blew them into the air as an oblation.

There were in the temple of Cusco, several idols belonging to nations subdued by the Incas, which were worshipped by the captives, upon condition of their adoring the sun as the first divinity. A regard was thus paid to the religion of a vanquished people, whose attachment to their forms of superstition became feebler, when contrasted with a worship which was less absurd, and supported by the laws of the nation. The worship of the sun was thus rapidly diffused, and would have superseded that of all the strange idols, had not the Spaniards invaded and desolated the country.

The month of June was the period at which the great festival of the sun was held, and on this occasion a large vessel of gold was by the Inca consecrated to his honour. The ceremony was opened with sacrifices, in which it was not lawful to employ any fire but such as could be derived from the sun ; and for this purpose the priest caught

his rays in a small concave vessel, whose surface was smooth and polished. The converging rays were thrown upon some cotton, which was thereby ignited, and applied for kindling the great fires for burning the oblations. A portion of this fire was afterwards conveyed to the temple of the sun, where it was carefully preserved all the year. If, on the day of the festival, the sun was obscured by clouds, it was considered as an evil omen, and deep affliction was testified by the priests. As a substitute for the celestial fire, the effect was produced by the friction of two pieces of hard wood.

The festival of *Citu*, held by the Peruvians after the equinox, was considered as a general lustration, to purify the soul by sacrifice, from those pollutions which it contracts by its connection with the body, and to preserve the latter from the maladies and accidents to which it is exposed. They on this occasion rubbed various parts of the body, and likewise the doors of their houses, with a kind of dough, and left a part adhering to the posts, to indicate that the house was purified.

The nocturnal lustration was performed by the Inca and four nobles of his family, who perambulated the city with burning torches, which they threw, half consumed, into a river in whose waters the people had washed themselves. These feasts concluded with rejoicings, prayers, thanksgivings, and sacrifices to the sun. The Peruvians con-

fessed their sins to the priests appointed for that purpose, whenever the divine assistance was deemed necessary, and a chastisement proportioned to the magnitude of the offence, was imposed. Certain women had also a share in this religious function. When the Inca fell sick, a great and solemn confession was made by all the people. He confessed himself to the sun only, and afterwards washed himself in a stream of pure water, to which he addressed these words, "Receive and convey to the ocean, the sins which I have confessed to the sun."

The inhabitants of the valley of *Rimac*, afterwards distinguished by the name of *Lima*, worshipped an idol which was supposed to pronounce oracles, and to answer the enquiries of those who consulted it. The religion of these idolaters gave place to that of the Incas.

To Pachacamac human sacrifices were offered, and he was regarded with the most profound veneration. The ministers of his temple walked backwards when they entered, and retired in the same manner, without lifting up their eyes towards the idol.

The *Antis*, who inhabited the territory at the basis of the mountains of Peru, worshipped tygers and serpents. The nations of the province of *Manta* worshipped the sun, fishes, tygers, lions, and several other wild beasts, likewise an emerald of a prodigious size, which, on solemn festivals, they exposed in public.

The *Amantas*, or philosophers of Peru, supposed that animals were informed with a vegetative and sensitive soul, whose capacity extended not to reason; they believed in a future state, where the sanctions of religion were enforced, and where the souls of men enjoyed different degrees of happiness, proportioned to their virtuous actions, or were subjected to punishments, suitable to the degree of turpitude of conduct in the life through which they had passed. They distributed the universe into three distinct departments, the first of which was the habitation of the good, the second was the world of generation and corruption, and the third was the centre of the earth, inhabited by the wicked. The highest enjoyments of the righteous they considered as consisting in a life of negative happiness, in a state of tranquillity and exemption from care, from whence they excluded all sensual pleasures.

The temples of Peru, under the reign of the Incas, were celebrated for their rich decorations, but more for the communities of vestals which were there maintained, and whose regulations resembled those of the Roman vestals, but were still more rigid and severe. They were obliged to vow perpetual virginity, and to consecrate themselves to the sun in quality of spouses. None were admitted into the order but daughters of the race of the sun, that his wives might be worthy of himself; and, that no suspicion might be entertained of their chastity, they were selected

before the age of eight years. Their occupation was in the service of the altar, and if any of the young women violated her vow, the law ordained that she should be buried alive. The penalties inflicted on her seducer were not less cruel, and were extended not only to himself, but to his family, and even to the village where he was born. But such examples of legal vengeance never occurred, so great an influence over the minds of the people had the sanctions of religion, and the will of the sovereign.

In Mexico, the temples, and the perpetual fire which was there maintained, were no less celebrated than those of Peru. They contained apartments allotted to the virgins who guarded them, and who were initiated at the age of twelve or fifteen years. These females were under no restraint with respect to the duration of the period of their ministry, but many devoted themselves for life to that service, and from the latter were selected matrons for superiors of these monasteries. They were occupied in different works for ornamenting the altars, and in making bread which was presented before the idols, and of which the priests alone had the privilege of partaking. They were maintained by alms, leading a life of mortification and austerity; they were frequently obliged to draw blood from their bodies, for the purpose of making oblations. Hence they were stiled Daughters of Penance.

The Mexicans adored, as the sovereign ruler and pre-

server of the universe, a divinity whom they denominated Vitzliputzli, to whose name the epithet of *ineffable* was superadded. This idol was formed of wood, so as to resemble the human shape, and placed upon a square platform, having a serpent's head at each corner. He had wings like those of a bat, large eyes, and a mouth of enormous magnitude, and he was covered with jewels; in his right hand was placed a waving snake, and in his left four arrows and a buckler, which were considered as a present from heaven. The ornaments as well as deformities of this idol, were emblems of mysterious import. A globe, which supported his throne, denoted his extensive power.

The Mexicans had, besides, another idol, composed of the various seeds of vegetables produced in the kingdom, bruised and kneaded together with the blood of victims. This idol was at stated periods renewed, and the old one was distributed in portions to the multitude, who believed that these relics possessed the virtue of securing them from danger. Impressed with this persuasion, the soldier carried them to the field of battle, and the principal officers were anointed by the priests with the holy water used at the coronation of the monarchs. The number of idols which this people had introduced into their calendar was incredibly great; to each was allotted its temple, ceremonies, and sacrifices. A tutelar divinity was found in almost every street, and there was scarcely a disease which

had not an altar, to which the inhabitants repaired in the hope of procuring a remedy. Some of the prisoners were selected, and each of these was treated in the most kind and respectful manner, for the period of six months or longer, according to the rank of the deity for whom he was destined as a sacrifice, and whose name he was compelled to bear.

A portion of meat and drink, and also of fruits and flowers, was presented as an oblation to the sun, and to the earth, before the commencement of every repast. The Mexicans were obliged, for the reverence which they were supposed to entertain for their gods, to undergo a species of penance, in which they submitted to the vilest offices. The priests, whose function it was, not only to offer up victims, but to bear the transgressions of the people, were invited by the sound of a horn to their midnight devotions in the temple of the idol. The penance to which a minister of the gods subjected himself, chiefly consisted in a sanguinary effusion from his feet, by pricking them with a flint stone. The priests likewise flogged each other with thongs of manghey made up in knots, and struck one another with stones. Morning, noon, and midnight, were the periods assigned for sacrificing to their gods, and they officiated alternately in the temple, to maintain the sacred fire. To instruct the people, by pronouncing be-

fore them solemn exhortations, was also a part of their duty.

In the city of Mexico there was, besides a great number of temples, a seminary for the education of youth, into which devotees also retired until they attained the accomplishment of some vow. To render themselves worthy of the bounty of heaven, a portion of their time was employed in the practice of austerities, during which some solicited health or long life, some wealth, and others children.

When the corn first made its appearance above the ground, a boy and girl were sacrificed to Tlaloch, the god of the waters, and when it had attained to the height of two feet, four children were offered to the same divinity. The origin of this cruel ceremony is attributed to a drought which produced a famine, and obliged the Mexicans to abandon their country.

In the month of May was celebrated the festival of Tescalipuca, when an absolution from their sins was granted to the several members of the empire. The chief priest of this idol, on the eve of the festival, stripped himself of his habiliments, in order to receive from the nobles, others of greater value. The gates of the temple being thrown open, one of the ministers of the god discovered himself, and blew a species of flute, turning himself towards the four quarters of the world, as if to invite to repentance all the

inhabitants of the earth. He then took a handful of dust and applied it to his face, in which ceremony he was imitated by all the people, who at the same time poured forth their voices in melancholy sounds, interrupted by sighs, groans, and lamentations. Rolling themselves in the dust, they implored the mercy of their divinities, and with minds actuated by terror, invoked the shades of night, the winds, and the storms, to protect them from the fury of that spirit whose vengeance was impending to chastise them.

As the sanctions even of false systems of religion, and the ideas which they inspire, are sufficiently powerful to point out the road to virtue, and to exhibit the deformity of vice, the hearts of the vicious were struck with remorse, and, unable to resist the powerful impulse of imagination by which they were swayed, all made a public confession of their guilt. These agitations, so salutary in outward appearance, as they inspired for a time the hearts of the Mexicans with repentance, concluded with burning incense in honour of the deity whose festival they solemnized. At the end of ten days, which were passed in tears and affliction, the god was carried in procession, preceded by two ministers with thuribles in their hands, and whenever they threw the incense towards the people, the whole multitude simultaneously raised their arms in a devout manner, looking on the sun, and likewise on the god of

penance. Some scourged themselves, others adorned the temple, and strewed the way with flowers. When the procession was ended, each person made an oblation.

Sacred viands were served up to the idol by vestals, conducted by an old priest. A sacrifice was made of the person who that year had acted as the living image of Tescalipuca, and the ceremony concluded with dances and songs.

An idol, whose province it was to bestow wealth, was worshipped by mechanics, and by those engaged in commerce. A slave of an handsome appearance was purchased forty days previous to the feast, who represented during that period the deity to whom he was to be sacrificed, and at the expiration of which he was washed in the lake of the gods, an appellation given to the water which fitted him for the fatal apotheosis which was to abridge his existence.

At the dawn of each day the people were called forth to their occupations, and at night warned to retire to rest, by a drum, which was beaten by the officiating priest of this idol.

The city of Cholula is said to have contained a great number of temples of the gods, and to have been considered as consecrated ground. The chief temple was composed of a mound of earth above forty fathoms in height, and a quarter of a league in circumference. Thither the Mexicans frequently repaired in pilgrimage. The

idol of riches and industry, whose forms of worship have been described, was at that place adored as the god of air, the founder of the city, the institutor of penance, and the inventor of sacrifices. His devotees, to render themselves acceptable to him, drew blood from their tongues and ears. He was likewise worshipped as a god of war, and five boys, and the same number of girls, of three years old, were, before the army took the field, sacrificed to his honour.

The grand chief, or priest of sacrifices, was denominated Topilzin, whose office was hereditary, and always went to the eldest son: his robe was a red tunic bordered with fringe. He wore upon his head a crown of feathers of a green or yellow colour, and rings of gold enriched with precious stones, were suspended from his ears. In his mouth he carried a pipe of stone of an azure blue colour. His face was painted black; he had the sole privilege of putting to death human victims. The instrument for this horrible ceremony was a sharp knife formed of flint. In this barbarous function he was assisted by five other priests of an inferior order, who secured and held the victims. These, who were clothed in black and white tunics, wore artificial hair, fixed by bands of leather.

The Hurons, before they were converted to christianity, paid little worship to any divinity, although the sentiment of a deity, and of a first cause of all things, was faintly

imprinted on their hearts. Whilst in the occupation of the chace, or when exposed to danger, they implored his aid under the appellation of *Areskoui Soutanstiten*. In their war expeditions, and in the midst of their combats, they distinguished him by the name of *Ondoutaeté*, and believed that the distribution of victory or defeat was made by him alone. They often addressed themselves to heaven, and invoked the sun to witness their courage, their misery, or their innocence. But principally in the arrangement of their treaties of peace, or alliance with other tribes, they called upon the sun and the heavens as arbiters of their sincerity, and as powers, who, penetrating the most secret recesses of the heart, punished the perfidy of those who disregarded their most solemn engagements, and violated the fidelity of their promises.

The *Ondatauouaouat*, a people speaking the Algonquin tongue, always invoked, on their festivals, and other solemn occasions, *him* who created the heavens, demanding health, long life, a fortunate issue to their wars, success in the chace and in fishing, and in all their trafficking voyages; and for this purpose made an oblation of part of the viands prepared for the feast. With the same view they threw into the fire tobacco, as an offering to that supreme power, whom they conceived to be different in essence from him who formed the earth. They added, that there was a distinct genius, who produced the cold and the

winter, who, inhabiting the regions of the north, sent forth from thence his snows and penetrating frosts. Another power they believed to have the disposal of the waters, and occasionally to excite tempests on that element. The winds, they said, are produced by seven other genii, who, inhabiting the region between the heaven and the earth, cause at pleasure an agitation in the atmosphere.

Although the latter barbarians thus invoked, under various names and characters, the Creator of the universe, they felt little of apprehension for his justice, or of gratitude for his bounties; and when they implored his assistance, they addressed him without any forms of respect or of religious adoration. This was no more than a practice, cold and unimpressive, which they affirmed to have been derived from their ancestors, which made no traces upon the mind, but to which, however, some of the missionaries assigned the credit of having predisposed these natives to receive with greater facility the sacred mysteries of the christian faith.

The priests of Florida were usually consulted on the fate of expeditions in war. He to whom application was made for this purpose, after having drawn two circles, between which he described hieroglyphics, knelt upon a shield, with his body bent forwards, his feet upwards, and his hands stretched out behind him; whilst he continued to twist and move his hands and toes, he distorted his fea-

tures in an extraordinary manner. Having continued thus for fifteen minutes in the most violent agitations, and apparent convulsion of the muscles, he recovered himself from this fatiguing and unnatural attitude. He suddenly arose in a state almost frantic, approached the chief, and communicated to him the result of his spiritual conference, stating the number of the enemy, the place of encampment, and the fortune of the expedition.

The inhabitants of Campeché, Yucatan, Tobasco, and Cozumel, worshipped idols of the most monstrous and terrific forms. They were placed on altars, which were ascended by steps, and human victims were thrown in a confused manner at their feet. The temple of the idol in the island of Cozumel was composed of stone, of a square form ; in the body of the idol there was an aperture, which communicated with the head, and through which the priest pronounced the oracles, unseen by the devotees.

The inhabitants of Nicaragua adored the sun and a number of other divinities, to whom they presented human sacrifices. The victims were honoured with an apotheosis, and deified by their countrymen. The people carried banners in processions, and an image of one of their principal deities fixed on the end of a lance, was held by the priest, followed by his brethren, who sang until he halted, and drew blood from some part of his body, in honour of the god. The whole assembly imitated his

example, and besmeared the face of the idol with their blood. Their temples were low and dark, and the altars were generally erected before them.

In the province of Darian, the priests are the ministers of war. They adore a spirit of evil, to avert the effects of its displeasure, presenting to it flowers, perfumes, and maize. In the consultation of their oracles, the priests throw themselves into various attitudes, distorting their features, mimicking at the same time the howling of beasts of prey, or the voice of birds, and mixing with that noise the rattling of the chichicoué, and the sound of the cane drum. A deep silence succeeds, and the answer of the oracle is pronounced.

In healing the sick, the patient is placed upon a stone, the priest taking a bow and some slender arrows, and shooting them at him as quickly as possible. Upon each arrow there is a stay, to prevent it from piercing beyond a certain depth. If the point of an arrow enter a vein, and if the blood should flow from thence with violence, the operation is declared successful.*

The inhabitants of Rio Grande which disembogues itself into the gulf of Uraba, worshipped an idol called Dabaiba, to which they went in pilgrimage to sacrifice slaves. They fasted two or three days, and performed several outward acts of devotion, accompanied by sighs, groans,

* Wafer's Voyages.

and extasies. This goddess was reputed by the savages to have led a virtuous life upon earth, and was deified by them after her death. The priests made a vow of chastity, which, if ever they violated, the punishment of being burnt, or stoned to death, followed with inevitable certainty.

The barbarians of the valley of Tunia, worship the sun and moon, and an idol called Chiappen, to which they sacrifice slaves and prisoners, and previous to going on a war expedition, they besmear its body with blood.

The sun and moon are worshipped as gods by the inhabitants of Cumana and Paica. Thunder and lightning are considered as denunciations of the anger of the former, and during an eclipse, the most severe mortification is practised; they pull their hair, and wound themselves with sharp instruments. They consider comets as phenomena of evil omen, and of pernicious tendency, and use every instrument and means of raising a most terrific noise, to exorcise those heavenly wanderers, and to frighten them away.

The instruments of music in use among some of the Americans, consist of a kind of tympanum, or drum, with a spherical machine of bladder, or of calibash, or the shell of a tortoise. The drum is of the size of the *tambour de basque*, made with hoops of three or four inches wide, of different diameters, having skins extended on each end.

Being filled with pebbles, it becomes unnecessary to beat on it; and by putting it in motion a noise is produced. The drum is sometimes formed, by simply extending a skin over a brass pot or kettle.

The initiation of warriors among the inhabitants of Cayenne is performed in the following manner. He who wishes to aspire to the condition of captain, enters his cabin with a buckler on his head, and with eyes fixed on the ground. He is there confined within so small a space, that he has scarcely room to move, and observes a long and rigorous fast, during which the captains of the tribe, morning and evening represent to him, with their natural eloquence, the manner in which he must conduct himself in rencontres with the enemy; that he must not be afraid to face any danger for the honour of his nation, and, that to take vengeance on those who fail not to treat with cruelty and indignity their countrymen when captived in warfare, is the most solid gratification, and the height of military glory. The harangue being ended, he receives a foretaste of the pains he would undergo in a state of captivity, each captain discharging on his body three powerful strokes with a whip, twisted from the roots of the palm-tree; a discipline which, for six weeks, is twice every day repeated. When this part of the rude ceremony of probation is concluded, another is prepared for him, by assembling at a festival all the chiefs of the country, who

with horrific cries present themselves before the hut, which they enter with their arrows on their bows, and carrying him out in his hammock, suspend him between two trees, where he prepares himself to receive from each chief, a cut with his whip. On replacing himself in his bed, a fire is made under it, so that the heat and smoke, but not the flame, may reach him. Whilst the unhappy subject of their inflictions is thus suffering, the chiefs are occupied in feasting. When he is almost dead, they make for him a necklace, and girdle of palm leaves, which are filled with large ants, whose acute punctures compel him to distort his body, and to spring upon his legs, on which a sieve is used to sprinkle liquor over his head. Having purified himself in the waters of a neighbouring stream, he returns to his hut. He must undergo yet another period of fasting, but of shorter duration than the first; and when it is ended, he is proclaimed a captain, and a new bow and arrows, with other necessary implements of war, are delivered to him.

The government of the natives of Guaiana was monarchical, there being only one chief to whom they yielded obedience. This personage was usually elected from among the most experienced of the nation, being required to possess, not only the ordinary qualities of courage, patience, activity, and strength, but an intimate knowledge of the country, and of the roads which led to the sur-

rounding nations. He was obliged, during nine months, to observe a rigorous fast, during which, his daily sustenance was no more than an handful of millet. To carry enormous burthens, and to stand as sentry at night, was another part of his duty. Detachments were sent on discovery, upon whose return, he set out, and endeavoured to trace their footsteps to the utmost extent of their route, without any previous information respecting the direction in which they had proceeded. To accustom himself to patience under sufferings, he remained for a considerable time buried as far as the middle in hillocks formed and inhabited by the large ground ants, whose bite induces a fever to Europeans. When he was thought to be sufficiently tried in this manner, the whole nation assembled, and went in quest of the intended chief, who concealed himself under the leaves of trees, to indicate his aversion to the honour which was destined him, or as an emblem of his being elevated from a low station, to be placed in the highest estate. Each of the assistants advanced in the attitude of dancing, and placed his foot on the head of the candidate for sovereignty, who being afterwards raised from his posture of prostration, all the assembly knelt before him, and placed their bows and arrows at his feet. The chief, in his turn, successively raised his foot upon the head of each individual present, and was led in triumph to a cabin, where a feast was prepared by women, who

awaited him. Before he partook of it, he shot an arrow from his bow into a cup of the size of an egg, attached to the summit of his hut. He partook with avidity of the festival, but was thereafter obliged to live for thirty days in the most abstemious manner.

The ceremony being ended, the captain was considered to have full power and authority over the whole nation, which was guided by his orders and his movements; at his sole pleasure it was, that war or peace were made.

The forms of adoption into the class of warriors among several of the North American Indians, consists in preparing a feast of dog's flesh, boiled in the grease of bears, to which huckle berries are added as an ingredient. Of this, all the warriors of the tribe are invited to partake. The repast being finished, a war song to the following purport, is vociferated by all who are present.

"Look down upon us, O great Master of Life! and permit us to receive into our class a warrior, who appears to possess courage, whose arm is powerful, and who fears not to expose his body to the enemy." The noviciate is then presented with a pipe of war, out of which he smokes and passes it to the guests. A belt of wampum is placed on his neck; he is introduced by two chiefs into a sudatory, prepared with long poles fixed in the ground, and pointed at top in the form of a cone, over which skins and blankets are thrown to exclude the air. This species

of tent is sufficiently large to contain three persons. Two large stones made red hot are brought into it, and water is from time to time sprinkled upon them. A profuse perspiration is produced by the steam, and the pores are thereby relaxed, for the performance of another part of the ceremony. Leaving the hut, he immerges himself into a stream of water; on his coming out, a blanket is thrown over him, and he is conducted to the dwelling of the chief, where he is extended on his back. With a pointed stick dipped in water mixed with gunpowder, the chief delineates on his skin, a figure which is afterwards more durably impressed. For this purpose, an instrument formed of a number of needles fixed in a small wooden frame, and dipt in vermilion, is used for pricking the lines already traced. Where it becomes necessary to impress bolder outlines, an incision is made with a flint. The parts which have not been marked with red, are rubbed with gunpowder, and produce a variety in the colouring. To prevent the wounds from festering, they are generally seared with pink wood. Two or three days elapse before the operation is finally performed. The wounds are every morning washed with the cold infusion of an herb, named by the natives Poquesegan. The war songs are frequently repeated, and accompanied by the chichicoué and other noisy instruments, which tend to stifle the groans produced by so acute a mode of torture.

In Peru, the branches of the blood royal were numerous in the state, and none but the children of the sun were permitted to undergo the ceremony of initiation. At the age of fifteen years, they were paid the marks of honour and respect bestowed on men, and enjoyed the privileges of manhood, by being at that early age habituated to the use of arms, and entrusted with some charge in the empire. They underwent the most rigorous probation, in which they were practised in supporting all kinds of hardship, to render them capable of sustaining with becoming fortitude, every reverse of fortune. It was requisite to encounter these trials with honour; for if any symptom of imbecility was betrayed, disgrace was not only attached to the noviciate, but to all his relations. He therefore ceased not, by prayer and oblation, to make addresses to the sun, that he would endow him with courage to terminate with honour that necessary career of painful probation. Young princes fit to be initiated, were chosen every two years. They were placed in a structure allotted for their use, under the conduct of experienced old men, who were charged with proving and instructing them. The proof commenced by a fast of several days duration, that they might be inured to hunger and thirst; they became thereby reduced to a state of absolute inanition, having only allowed them at certain times, some Indian corn and water. The periods of fasting were prolonged in propor-

tion to the strength of the sufferer, and they were extended as far as possible, without being productive of a termination of existence.

In like manner as they were disciplined to subdue the body by hunger and thirst, they were accustomed to long and exhausting watches. They were posted as centinels for several successive days, during which they were regularly visited. When the sufferings of the first trial were ended, they were conducted to another consecrated place, where they were to display their dexterity in the course. The distance to be run over was a league and a half; a standard was erected, and allotted as a reward for him who first arrived, and who was thereupon chosen as chief of the remaining youths. The last in the course was stigmatized with disgrace. The relations, to avoid this misfortune, either accompanied their children in running, or placed themselves at different stages on the course, in order to stimulate them by motives the most cogent, to rouse and to fortify the sentiments of honour, and to promote the utmost exertions of emulation.

They were instructed in fabricating the different parts of the dress and arms worn by a soldier, and in all the exercises of that profession.

Far from being exempted from any of these trials, the presumptive heir of the crown was treated with still greater rigour. He was taught, that a monarch's authority over

his subjects, ought to be derived rather from his virtues than from his elevated rank, which could bestow on him no personal merit. He was made to sleep upon the hard ground, to watch, to fast, to labour, and to endure pain, equally with the most inconsiderable subject of the realm. His pride was subjected to acts of constant humiliation, and he wore the meanest and worst of garments, that, when placed upon the throne, and surrounded with the splendour of majesty, he might be alive to the impressions of distress and misery; that his experience of human calamity might urge him to relieve the unfortunate, and to merit the appellation bestowed on the sovereigns of Peru, that of friends and benefactors of the needy and the poor. Having accomplished this rigorous probation, he underwent the operation of having his nostrils and ears perforated by the sovereign himself. The chief princes of the court who assisted, conferred on him other marks of dignity. He was then declared a true Inca, or real child of the sun, and the solemnity was terminated by sacrifice and rejoicing, the ordinary conclusion of every important event.

Besides the proofs which all the Mexicans, of both sexes of a certain age, generally underwent in their temples, there were other probationary sufferings established for the nobility, according to the different degrees of elevation to which they would aspire, even as high as the

throne, the dignity of which was elective, not hereditary. The stages of rank for the military were, like the orders knighthood, superior one to another, and distinguished by peculiar tities, and by emblems or habits allotted to each class. These orders had also their several modes of initiation. To become *Tecuitle*, which was of the order of nobles the first after the monarch, it was necessary to be related to the most dignified nobles of the state, and to be distinguished by uncommon acts of prowess.

He who aspired to this dignity declared his intention to all his friends and relatives, and to all the tecuitles of the empire, three years before the period of the qualification was to take place.

The augurs, at the time of their assembling, having made choice of the most propitious day, accompanied the candidate to the most superb temple of the city, which is dedicated to the god of armies. He was led by the arm to the altar, and placed in an attitude of piety and humiliation. The high priest presented himself before him with the painted bone of a tyger, or the claw of an eagle, with which he pierced his nose, putting a piece of amber into the hole, to prevent the flesh from re-uniting. He then made use of the most odious appellations, and ignominious expressions towards him; and not satisfied by insulting him with words, he stripped him almost naked, and whipped him with severity. The candidate then re-

tired to a chamber of the temple, where he was occupied in prayer, whilst the assistants were engaged in an oblation and festival, mixed with songs, dances, and other demonstrations of joy, at the conclusion of which they retired, leaving in solitude and silence the principal actor of the drama. In the evening they conveyed to him all that was deemed necessary, during four days of his confinement, such as rags to cover him, a plank on which to sit, colours for painting himself, pointed bones to wound himself, and incense to offer to the idols. He was committed to the care of three persons, who were to instruct him in the ceremonies of his profession. Some heads of Indian corn were allowed him for sustenance, and he was permitted, for a limited time, to sleep in a sitting posture, but was afterwards kept awake by the attendants, who pricked his flesh with awls formed of hard wood. At midnight he presented before the idol, incense mingled with drops of his own blood.

On the expiration of the four days, he went from one temple to another, during the period of a year, subjecting himself in each to new trials of mortification and pain. The year being expired, a propitious day was chosen from the calendar, and set apart for the termination of the ceremony, when the tecuitles, with other nobles and relations of the candidate, washed him, and conducted him to the same temple which he had at first entered. There, at the

foot of the altar, he divested himself of his old attire, and his hair was dressed, and tied behind with a piece of red eather, from which were suspended several beautiful feathers. He was clothed in a robe of fine cotton, and over it was laid another, the investiture of his order. A bow and arrows were put into his hand, and the high priest, addressing the new knight in a long discourse upon the nature of his obligations, exhorted him to entertain sentiments suitable to the dignity of the station to which he was raised. He then bestowed on him a new name, accompanied by his benediction, and the ceremony was crowned with sacrifices, feasting, dancing, and other demonstrations of public joy.

The kingdom of Mexico being elective, no sooner were the customary honours paid to the memory of the departed monarch, than the inferior kings, and electoral princes, assembled to make choice, from among persons of military rank, of a subject proper to be elevated to the supreme dignity. The election having been made, two festivals were appointed, the one to celebrate the advancement, the other, the coronation of the new sovereign.

He was stripped naked, and conducted to the temple by a great company, consisting of all the classes of the kingdom. Two nobles assisted him in mounting the steps of the altar, whilst he was preceded by two of the senior

electoral princes invested with the ensigns of their dignity, and followed by persons who were to assist in the ceremony, the rest of the assembly respectfully kneeling.

The person invested with the supreme sacerdotal office, cloathed in his pontifical ornaments, and attended by a number of priests in white robes, approached to anoint the body of the sovereign elect, rubbing him with an oil of a black hue, sprinkling upon him, likewise, drops of the same, and throwing over his shoulder a cloak, on which were embroidered human sculls; upon this was placed one of a black colour, and a third of a blue, with devices resembling the first. He fixed around his neck a collar with mystic symbols, suspending from it a phial containing a powder, whose effects were to guard him against all kinds of enchantment and sorcery. He attached to his left arm a small bag of incense, and took a censer in his right hand. He raised himself, offered incense to the idol, and was again seated. The high priest then advancing towards him, administered an oath that he would maintain the religion and laws, that he would make war, whenever it should be deemed necessary, against the enemies of the state, and that he would dispense justice to his subjects. He was afterwards led, amid the acclamations of the people, to a separate apartment of the temple, where he was constrained to pass in solitude, in fasting, severe discipline and penitence, the space of four days, during which he offered in sacrifice a portion of his

blood, accompanied with incense and odours. The coronation did not take place until the new king had accomplished some fortunate enterprise against his enemies, gained in person some important victory, or subjugated some rebellious province, and led in triumph a numerous band of captives, to be immolated to the gods on the celebration of that festival.

On the day of his arrival from battle, the high priest, followed by all the ministers of the altar, the electors and nobles, met him in order of procession, accompanied by musicians, and warriors who guarded the prisoners, and bore the spoils of the vanquished enemy. Having entered the temple, he was invested with the emblems of empire and regal dignity. In his right hand was put a long sword of gold, as a symbol of justice, and in his left, a bow and arrows. A mitre was placed on his head by the king of Tescuco, the senior elector. The monarch then seated himself on his throne, and received the homage of all the orders of the empire.

The forms of initiation prescribed for the priests of Mexico, were still more painful and arduous than those for the sovereigns and different orders of the nobility. The candidate for priesthood was subjected to long fasts, mortifications, infliction of wounds, and other torments. The necklaces and cinctures of ants were not omitted; and when by long abstinence, reduced to almost the last ex-

tremity of weakness, he was compelled to dance until he fainted, and fell prostrate on the earth. A liquor extracted from tobacco was introduced into his mouth through a funnel, which caused for several days the most violent effects on his whole system. During his confinement he was instructed by old magicians, in the art of raising and consulting demons. His probationary toils being completed, he was supposed to be invested with the power of curing maladies, and of penetrating into the womb of futurity. That he might be rendered more perfect in his profession, a fast of three years was assigned him, during the first year of which he was allowed only millet or bread; but in the last two, he experienced somewhat more of indulgence; if he conformed not strictly to the regulations established for admission to the order, he was believed neither to have power in curing maladies, nor in the evocation of spirits.

These men, the attainment of whose profession was attended with such difficulty and pain, were from time to time obliged to abstain from certain kinds of food, and frequently to swallow copious potations of the nauseous and unpalatable liquor, produced from the leaves of the tobacco plant.

* Some of the tribes of the Moxes adore the sun, the

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* Lettres edifiantes et curieuses.

moon, and the stars; others pay divine honours to rivers, to pretended invisible tygers, or to small idols, which, like the *Penates* of the Romans, they always carry about with them. They have no fixed system of religious belief, they live almost without the hope of future reward; and when they perform any act of devotion, it proceeds by no means from motives of gratitude or affection, but from fear, which seems to be their only actuating principle. They imagine that in every object there resides a spirit, which is sometimes irritated against them, and which visits them with evil. Their principal endeavours are, for this reason, directed to appease and propitiate this secret, irresistible power. They appear to have no form of worship, exterior or solemn; and among such a variety of nations, only one or two have been found to use a species of sacrifice.

There are, however, among the Moxes, two orders of ministers concerned in the affairs of religion. The office of the one is that of enchanter; the functions of the other, the restoration of health to the sick. The members of the first are not elevated to this rank of honour, until they have undergone a rigorous abstinence of a year's continuance, during which it is not permitted them to taste of viands, or of fish. They must, besides, have been wounded by a tyger, and have escaped from his fangs. They are then revered as men of singular virtue, because they are supposed to have been favoured, and respected by an in-

visible tyger, who protected them against the attacks of the ferocious animal with which they had contended.

After having continued for a certain period in the exercise of an inferior function, they are elevated to the highest rank. But in order to be rendered worthy of this new situation, they must fast for another year with the same rigour, and their abstinence must exhibit outward indications of its reality, by a ghastly and extenuated visage.

Their eyes are anointed with the juice of certain pungent herbs, from which they suffer the most acute pains, and this is the last impression of penance necessary to accomplish the sacerdotal character. They pretend, that by this means, their sight is rendered more clear and penetrating, and hence they assume the title of *Teharaugui*, which, in their language, imports a sharp-sighted person.

It has ever been the practice of the ministers of superstition, to aim at an influence over their fellow-creatures. They endeavour to persuade their countrymen, that by the sanctity of their character, their abstinence, and mortifications, they have gained the favour of heaven, from whence they can obtain whatever may be the object of their prayers. They assert, that they are not only able to procure victory over their enemies, but that the fertility or barrenness of the earth, is effected by their interposition.

At stated seasons of the year, and particularly towards

the new moon, these ministers assembled the people upon a hill not far from the village. On the dawn of day, all the inhabitants proceeded in silence to this place, and when a certain time had elapsed, the silence was suddenly interrupted by a burst of frightful cries, intended by them to mollify the hearts of their divinities. The whole day was occupied in fasting, and in the ebullition of confused and lamentable howlings; and it was not until the approach of night, that they concluded with the following ceremonies.

The priests began by cutting off their hair, which, among these people, was an indication of great chearfulness, and by covering their bodies with feathers of a yellow and red colour. Large vessels, containing an intoxicating beverage, prepared for the occasion, were presented to them. They received them as the first fruits offered to their divinities, and after having drank without measure, abandoned them to all the people, who, following the example of the priests, drank also to excess.

The Moxes have some idea of the immortality of the soul, but this ray of reason is much obscured by the darkness which envelopes their mental faculties.

These nations are distinguished from each other by the different languages which they speak. Thirty-nine of these tongues are reckoned, no one of which has any analogy to another.

The Moxes inhabit a territory separated from Peru by the Cordeleras, where the heats of a burning sun, joined to the almost constant humidity of the earth, generate a great number of serpents, vipers, ants, musquitoes, flying bugs, and an infinity of insects, which allow not to the inhabitants a moment of repose. This humidity renders the soil so ungrateful, that it is incapable of producing corn, vines, or any of the fruit trees which are cultivated in Europe; nor can sheep subsist there. The country was equally unfavourable for the support of horned cattle; but when it became more cleared of its woods, and when its population increased, it was found that these animals multiplied there as much as in Peru.

The Moxes, at certain seasons, subsist only by fishing, and on particular roots, which the country abundantly supplies. The cold is at some periods so penetrating, that a part of the fish in the smaller rivers is destroyed by it; and the borders, on a change of temperature, become sometimes infected by their putrefaction. The Indians hasten thither, to procure provisions. In vain did the missionaries endeavour to dissuade them from eating the fish in a state of putrescence; they were told in reply, that the influence of the fire rendered all food equally sweet.

It has already been remarked, that for a considerable part of the year, they are necessitated to retire to the

mountains, and there to subsist by the chace. On these elevated regions is found an abundance of bears, leopards, tygers, goats, wild hogs, besides a number of other animals whose species exists not in Europe. Monkies of various sizes and descriptions are also seen there, the flesh of which, when it is dried and smoked, constitutes for the Indians a delicious food.

The Moxes appeared to possess neither laws nor government, nor civil polity; no person seemed either to command or to obey. If any difference arose among them, each individual did himself justice by his own arm. As they were compelled, from the sterility of the soil, to disperse into different countries, in search of the means of subsistence, their conversion became attended with almost insurmountable difficulties.

They built low cabins in places which they chose for their retreat, and each cabin was inhabited by all those of the same family. They slept on the ground, upon mats, or in hammocks, which they slung to stakes, or which they suspended between two trees, and there lay exposed to the injuries of the air, the insults of animals, and the bites of musquitoes. Against the latter inconveniences they usually endeavoured to guard themselves, by kindling a fire on each side of the hammock; the flame gave them warmth, the smoke drove away the musquitoes, and the light terrified the animals of prey. But their sleep

was frequently interrupted by the care which was necessary for feeding the fire. They had no regular periods of repast; when in the possession of food, to them all hours were alike. As their aliments were gross and insipid, it was seldom that they ate to excess; but they failed not to supply this deficiency by drinking. They have acquired the secret of making a strong liquor from fermented roots, which they infuse in water. This beverage intoxicates them in a short time, and inspires them with the utmost excess of fury. It is principally used in the feasts which they celebrate in honour of their gods.

Although subject to almost continual infirmities, they seldom use any medical applications. They are even ignorant of the virtues of certain healing plants, which instinct alone points out to animals, for the preservation of their health. What seems yet more deplorable, they are skilled in the knowledge of poisonous herbs, which they use on every occasion, to inflict vengeance on their enemies. When they prepare for war, they empoison their arrows, whose effects are so deleterious, that the smallest wounds become mortal.

The only consolation which they receive in their maladies, is derived from certain sorcerers, whom they imagine to have received a peculiar power to administer supernatural relief. These quacks visit the persons afflicted with disease, recite over them a superstitious prayer, pro-

mise to fast for their recovery, and to swallow, a certain number of times during the day, the fumes of tobacco. It is considered as a signal instance of favour, if they suck the part affected, after which they retire, on condition of being liberally rewarded for this species of service.

The country is by no means deficient in remedies for the cure of disorders, not less abundant than efficacious. The missionaries, who applied themselves to the knowledge of the simples there produced, composed of the bark of certain trees, mixed with herbs, a successful antidote to the bite of snakes. On the mountains are found many plants and trees of salutary virtue.

The only occupation of the Moxes is in the chace and fishing, or in preparing and adjusting their bows and arrows; that of the women is to ferment the liquor which their husbands drink, and to take care of the children.

The various nations comprehended under the general name of Moxes are almost ever at war with each other. Their mode of fighting is tumultuary, and they attend to no discipline. One or two hours of combat terminates a whole campaign, and they who are taken in battle become slaves, and are sold at a cheap rate to neighbouring nations with whom they traffic.

The funerals of the Moxes are performed almost without any ceremonials. The relations of the deceased dig a grave, and accompany the body thither in silence, or in

uttering sighs. When it is placed in the earth, they divide among themselves the spoils of the deceased, which generally consist of things of little value.

After repeated endeavours, attended with a degree of success, far inadequate to their zeal to convert to christianity various tribes of Indians, the missionaries at length discerned the necessity of imparting to these people a knowledge of agriculture, of collecting them into large bodies, and of allowing them to feel the advantages derived from some of the most essential arts of civilized life, before their minds could be prepared for the reception of the doctrines of true religion.

The Guaranis are the inhabitants of a region in South America, extending from the river Parana, which flows into the Paragua, under the twenty-seventh degree of south latitude, as far as the Uragua, which unites with the latter in the thirty-fourth degree. The Perana and the Peragua, pour with impetuosity from the elevated mountains near the country of Brazil, and afterwards direct their course through extensive plains covered with forests.*

In the year 1580 the Jesuits first penetrated into these fertile regions, and founded the missions of Peraguay, or rather of Uragua, the river on whose borders they are situated. They were divided into thirty-seven villages;

* Histoire Philosophique et Politique.

twenty-nine on the right bank of the Uragua, and eight on the left, each governed by two Jesuits in the habit of the order. Two motives, which, when not hurtful to each other, may be brought into alliance, religion and interest, had prompted the monarchs of Spain to wish for the conversion of these Indians. By becoming catholics, they would in a certain degree be civilized, and a vast and fertile tract of territory, would thus be subjected to the Spanish dominion.

These views the Jesuits undertook to fulfil, but at the same time represented, that, to facilitate the success of an enterprise at once so difficult and toilsome, they must be made independant of the governors of the province, and that not a Spaniard should be permitted to enter into their country. The motive on which this demand was founded originated from the apprehension that the vices of Europeans would diminish the fervour of their Neophytes, and detach them from the christian religion, and that the haughtiness of the natives of Spain might render odious the burden of a yoke already too weighty. The court of Madrid approved of these reasons, ordered that the authority of the governors should not be extended to the missionaries, and that sixty thousand dollars should be issued to them every year, from the treasury, for the expence of clearing the soil, upon condition that, in proportion to the increase of population, and the value of the lands, the In-

dians, from the age of sixteen to that of sixty, should annually pay a dollar each, as a tribute to the sovereign. It was also stipulated that the missionaries should teach the Indians the Spanish language; but this condition, probably from its impracticability, was, it appears, never executed.

The natives, charmed by the eloquence and manners of the Jesuits, cheerfully obeyed men, whom they conceived as sacrificing themselves to their happiness.

The extent of territory which comprehends these missions is about two hundred leagues from north to south, and one hundred and fifty from east to west, and the population is nearly three hundred thousand souls. The immense forests produce timber of every species, and the vast plains of pasturage contain not less than two millions of cattle. Large rivers enliven and beautify the interior of this country, and invite thither the active and improving influence of commerce and circulation.

The territory was divided into parishes, each of which was regulated by two Jesuits, the one the curé, the other the vicar. The total expence for the support of the villages amounted to no more than a moderate sum, the Indians being fed, clothed, and lodged, by the exertion of their own industry. The most considerable charges were incurred on account of the churches, which were constructed and ornamented with splendour. The rest of the

produce of the lands, and all the animals, belonged to the Jesuits, who imported from Europe, utensils for different trades, glass, knives, sewing needles, images, beads, gunpowder, and fusils. Their annual revenue consisted of cotton, leather, honey, tallow, and *maté*, or the herb of Paragua, of which the society retained the whole commerce, and whose consumption is great in the Spanish Indies, where it is substituted for tea.

Corregidors and capitularies, charged with the details of administration, were annually elected by the natives from among themselves. The ceremony of their election was performed with pomp, on the first day of the year, in the portico of the church, and was announced to the public by the sound of bells, and of every kind of musical instrument. The persons elected approached to the feet of the father, to receive the marks of their dignity, which, however, did not exempt them from a share of merited flagellation. Their greatest distinction was to wear an upper garment, whilst a shirt of cotton composed the only habiliment of the other Indians of both sexes. The festival of the parish, and that of the *curé*, were celebrated by public rejoicings, and by representations of subjects taken from the scriptures, which resembled the ancient pieces called *mysteries*.

The mode of cultivating and distributing the lands resembled, in some degree, that of the Incas of Peru. Par-

ticular portions were allotted for individuals for the purposes of religion, and for the service of the community. For the support of the aged, the infirm, and the orphan, a certain provision was instituted. The morals of the people became a principal object of attention, and means were adopted to influence them in a powerful degree, by the sanctions of religion. The Indians were so completely subjected to the authority of their *curés*, that the men and women not only submitted to punishment for public offences, but voluntarily came before the magistrate to solicit chastisement for mental aberrations.

No part of their time was permitted to pass in indolence. Activity as well as industry were grafted on the functions of devotion. Warlike exercises, and games calculated to give action and strength to the body, were introduced. As the natives were instructed to be guided in their conduct by the dictates of conscience alone, few punishments were necessary. The government of the Jesuits possessed a powerful advantage, that of the practice of confession, which, if properly managed by ecclesiastics, may be converted to the highest utility of the state. Its application was directed by these fathers to influence morality, and to preclude the necessity of penal laws, and the multitude was restrained from evil, and prompted to good, by the fear of censure or the prospect of reward.

The *curé* inhabited a house of considerable extent, near

the church; in this were two separate apartments for public uses; one of which was allotted for masters and scholars in different branches of art: the other contained a number of young women, occupied in various works, under the inspection of matrons. The rooms destined for the *curé* had a communication with these two halls. At eight o'clock of the morning the people were distributed to different works, whether of agriculture or manufacture, and the corregidors superintended the employment of their time. The women were occupied in spinning cotton, a certain quantity of which was given to each every Monday, and was returned on the Saturday, made into yarn. The daily allowance for every family, which was supposed to consist of eight persons, was an ounce of *maté*, and four pounds of beef.

The moral conduct of the people, regulated by the influence of religion, rendered civil or criminal jurisdiction in a great degree unnecessary, and a species of theocracy thus became established among them.

The Chiquiteaux are endowed with a greater degree of bodily strength, and are more active, more laborious, more assiduous, and more temperate, than the Guaranis. The territory which they possess extends from the fourteenth to the twenty-first degree of south latitude, and is fertile, and varied in surface, by plains, and by mountains of considerable altitude. It is intersected on the west by

three rivers, which unite and receive the name of Madeira, mingling its waters, after a considerable extent of course, with the vast flood of the Amazons. This people, composed of several tribes, dispersed over that immense tract of country, were found to be so warlike and so brave, that the Spaniards attempted in vain to reduce them by open force. The persevering zeal of the Jesuits at length succeeded, in forming among them six communities, separated by immense forests. The inhabitants, after the example of the Guaranis, submitted, in 1746, to the dominion of Spain, and were allowed the same conditions. These two nations composed one extensive commonwealth, and a community of goods was established among them. The population of the Chiquitaux amounted to upwards of forty thousand, and they cultivated tobacco, sugar, cotton, fruits, and a variety of esculent plants. Horses and cattle, as well as other European animals, have there abundantly multiplied.

Whilst the company of Jesuits* was occupied in extending the missions, the unfavourable events which took place in Europe tended to reverse, in the New World, the labours of a number of years, and of uncommon industry, patience, and perseverance.

The court of Spain having adopted the resolution of expelling these fathers from every part of its dominions,

* Voyages de Bougainville.

was inclined that this operation of state policy should be carried into execution, at the same time, throughout the whole extent of its vast possessions, and their expulsion from the province of La Plata was effected in the following manner. To avoid the danger of alarm and insurrection, the governor wrote to the different missionaries, desiring that the corregidor, and a cacique of each village, might immediately be sent to him, that he might communicate to them certain instructions which he had received from the king. This circular order he dispatched with the greatest celerity, that the Indians might be on their way to the seat of government, and beyond the limits of the *Reductions*, before the intelligence of the intended expulsion of the Jesuits could there be known. Two purposes were by this means fulfilled. The one, of procuring hostages, which would in a great degree insure the fidelity of the villages when the Jesuits should be withdrawn; the other, of gaining the affection of the principal Indians, by the favourable treatment they would receive at Buenos-Ayres, and by procuring time to explain to them the new footing on which they should be placed, when they should enjoy the same privileges and property as the other subjects of the king.

The Jesuits, on being seized, testified the most perfect resignation, and humbled themselves under the hand which smote them. The fathers of Cordoue, amounting to

more than a hundred, of Buenos-Ayres, and of Monté Video, were embarked for Europe towards the end of September 1767. The rest, during this period, were on their way to Buenos-Ayres.

The greatest part of the members of the society in America, did not enter into the temporal views of their order. If, in this body, some individuals were disposed to intrigue, the greater number, sincerely religious, saw in the institution, nothing inconsistent with the piety of its founder, and served, in spirit and in truth, the God to whom they were devoted.

The Marquis de Bucarelli entered the missions in 1768, and met with no obstacle, nor any resistance to the execution of the orders of the catholic king. The regulations established by the Jesuits, for the conduct and government of the Indians, have, since their expulsion, been changed; and the distribution of produce, and other articles, is principally vested in the commandant. The magistrates who were formerly selected by the curés, are now subordinate to m litary officers, appointed by the governor of the province; and the people, no longer under the direction of Indian chiefs, are subjected to a Spanish commandant and fiscal, to whom the curés themselves are made responsible.*

* Letters from Paraguay.

The offices of priest and doctor, are, among the Indians, almost always vested in the same person. He carries with him, a bag containing herbs and drugs, for the use of his patients; likewise his *penates* or *manitous*, and other articles, in which certain virtues are reputed to reside. Every word which these impostors utter, makes an impression upon the minds of the people. They frequently withdraw from their society, and reside far remote from any habitation. They are difficult of access, and give themselves little concern for their food, which is generally provided for them. To them recourse is always had, whether respecting affairs of the community, or the state of human health. When any article of value is lost, or when rain is wanted, they are applied to by the people. Their supposed knowledge of nature, stamps them with the character of physicians, and with qualifications conceived necessary for the cure of maladies. In every occurrence of importance, it is found expedient to consult them, and they have a considerable influence in the decision concerning peace or war. The office of soothsayer is allied to that of priest, not only in practising deception, but in a participation of profit.

The same union of these functions prevailed in Asia and Africa, so strongly disposed are mankind to believe, that Heaven bestows in a peculiar manner, the healing art on those who are the depositaries of religious worship.

The superstition of the ancient Pagans, imputed to the gods the invention of medicine; and men who practised that science, were sometimes destined to swell the catalogue of their mythology. Like the natives of America, they made use of spells in their endeavours to restore health; and, by inculcating the persuasion of their procuring supernatural aid, they impressed with sentiments of awe and veneration, the multitude, who failed not to attribute to supernatural causes, effects for which they were unable to account.

CHAPTER XV.

REFLECTIONS ON A STATE OF WARFARE—MOTIVES WHICH URGE SAVAGES TO WAR—THE MEXICANS—THE IROQUOIS—MODE OF RAISING A PARTY OF WARRIORS—CEREMONIES PREVIOUS TO A MARCH—THE FLORIDIANS—THE MICMACS AND ABINAQUIS—MODE OF TRAVELLING IN THEIR EXPEDITIONS—DIFFUSION OF WATERS THROUGHOUT THEIR COUNTRIES—ENCAMPMENTS—MILITARY FESTIVAL OF THE ALGONQUINS AND ABINAQUIS—CEREMONIES ON RETURNING FROM WAR—RECEPTION GIVEN TO PRISONERS.

IN no stage of his association, will the passions which actuate his mind, suffer man to remain long in a state of tranquillity. The most ferocious beasts of prey attempt not to destroy each other, nor does any one species of the animal creation counteract the progress of its multiplication. For man alone it is reserved to make war against his race, and to occupy himself either in active hostility, or in the exertion of his faculties to invent, and improve instruments of destruction.

Among civilized nations which have attained to an equal degree of improvement, war is carried on without any private animosity, or motives of individual vengeance; the moment a prisoner becomes captived, the enmity of his opponent is disarmed.

In the former ages of Europe, it was by the spirit of conquest that countries were discovered, and made known to each other. The productions, arts, and improvements, peculiar to each, were mutually borrowed and adopted: and warfare, in a great degree effected, what commerce and the extension of navigation have since enlarged and rendered more complete.

From the mode of conducting hostilities among civilized nations, countries whose resources are not easily exhausted, may contend against each other for a series of years, without the attainment of any very decided advantage on either side; and, if the nature of their governments be permanent, the prospect of lasting and uninterrupted tranquillity, may in some degree compensate for the calamities of war. In the savage state, the motives of vengeance are often pursued, to the inevitable dispersion, or extirpation of one of the hostile tribes.

Warfare is, doubtless, a misfortune arising from the cupidity of the human mind, and incident to the condition of man; and although numberless are the miseries which it occasions, there are yet advantages which flow from it. The most powerful energies of the soul are in that state excited, and the most heroic actions are performed. It is in the animating calls to danger and hardship, that man is exhibited to advantage. It is when his faculties are drawn forth, to the full stretch of their exertion, when he is

busily engaged in the vehemence of combat, and exposed to indiscriminate peril.

In the recital of the deeds of the hero, the poet hath made his verse to glow with more impassioned warmth. On subjects like these, the painter hath displayed the noblest efforts of his genius and skill; and history hath unfolded to posterity, characters which, amid the toils of ambition, and the struggles of contending nations, have merited a lasting monument of fame.

Address in war and in the chace, and fortitude and perseverance in suffering hardship and pain, are the principal qualities of which savages can boast, and those only in which they place any estimation. To draw the bow, and to handle with dexterity the arms in use amongst them, forms a principal part in the education of their youth, and there is scarcely one who is not expert at these exercises.

The men who remain unoccupied in the villages, glory in their indolence, and consider themselves as fitted only for great enterprises, and for displaying to advantage the dignity of their nature, the unshaken firmness and heroic greatness of their mind.

The chace, which next to war engages their attention, is only agreeable to them, as recalling in some degree the image of that more noble employment; and they would perhaps abandon even this occupation to the women, did it not present them with an exercise which accustoms their

frame to fatigue, and enables them with greater facility to encounter the toils of warfare.

Besides the usual motives which urge them to hostility against troublesome neighbours, who give them just subject of complaint, war is also indispensable to them, as a fundamental principle in the rules of their association.

When by loss in former expeditions, or by natural death, the number of men in a family becomes diminished, the savages have recourse to warfare, in order to replace the deficiency, by prisoners to be afterwards adopted. The member of a tribe who wishes to commence a war, shews as a signal of engagement, a necklace, or string of wampum, to those persons whom he desires to enrol in his party, without disclosing the names of the deceased who are to be replaced.

The petty wars of the natives of America, are carried on either by small parties, or made in the name of the whole tribe. In the former case, the parties are not composed of more than of seven or eight persons; but this number is frequently augmented by the inhabitants of other villages, or by allies who join them. That the whole tribe may not be involved in hostility, which might be productive of troublesome events, the warriors direct their route into remote countries or territories. They will sometimes be absent many months, and will travel many hundred leagues to acquire a few prisoners, or to carry home

a certain number of scalps. This contemptible mode of warfare can be called by no other appellation than that of assassination and robbery, as the invaders are known to these remote people only by the injuries and cruelties which they inflict, when they thus unexpectedly fall upon them to destroy, or to enslave them. Such actions are, however, considered by the savages as laudable, and attended with glory.

The wars which are entered into by neighbouring nations, originate, in general, from more justifiable causes; from mutual jealousies and disgust, and from advantages which they frequently take of each other, by intercepting, or killing those strangers whom they meet on their hunting-grounds, or who may be accidentally travelling across the country.

When a discovery is made of these acts of injustice, the nation which is in fault endeavours to extenuate the injury, and to deprecate the fury of the offended. They justify themselves by advancing the most plausible excuses, accompanied by presents, with a view to fortify the ties of mutual intelligence, which had been thus unhappily weakened. If the conjuncture is not entirely convenient, or favourable for the purpose of retaliation, the presents are accepted, but the injury is not forgotten. The application which has been made to the wound contributes not to close it. Whilst the enemy has not re-

ceived all the chastisement which resentment inspires, it continues to bleed internally. The council retains an exact register of such persons as have been killed, in order to refresh the recollection, until circumstances present an opportunity of taking the most ample satisfaction.

The passions of savages, confined to few objects, become, when excited, lively and strong, and entirely occupy the mind. The death of the assassin can alone be an atonement for the murder of a countryman or relation. In every object which contributes to inspire melancholy, they conceive the beloved shades of their friends calling aloud for vengeance; their voices are heard in the hollow roar of the distant cataract, in the mournful screechings of the bird of night, in the sounding storm which agitates the summits of the forests—their evanescent forms are beheld in the flash of the lightning, or in the more spreading blaze of phosphoric exhalations. The remembrance of their departed friends is strengthened by these phenomena, and their incensed and afflicted bosoms are inspired with the ardour of revenge.

Previous to entering on a war, the motives for and against that measure are weighed and deliberated in their councils. When an equal division of opinions takes place, the hatchet is publicly raised, and solemnly carried to the nations in alliance.

Instances have occurred of savages having declared war

in form, but these have been but rare. Little scrupulous respecting the justice of their cause, they are less so in the observance of formalities. Their only object is to overpower the enemy, and to endeavour to fall upon him by stratagem and surprise.

When they declare war in form, they send back to the tribe with whom they intend to enter on hostility, one or more prisoners, charged with an axe, the handle of which is painted red or black.

The Mexicans proclaimed war by the sound of a sacred trumpet, which none but the sacrificing priests were allowed to use, in order to animate, by the command of the gods, the hearts of the soldiers, and to consecrate as a religious motive, the contempt of life. Among the troops strict discipline was observed; the taking of a prisoner was esteemed an act of greater heroism than the slaughter of an enemy, and *he* was considered the most valiant who brought the greatest number of victims to be sacrificed.

The whole strength of the Iroquois nation exceeded not seven thousand combatants. They alone, however, alternately excited jealousies, or spread desolation and terror from the mouth of the Saint Lawrence, and the borders of the sea, even to the banks of Missisippi. This circumstance will not appear surprising to those who are acquainted with America, and with the barbarians who inhabit that part of the continent. Although there is an infinite number of

nations, yet each of these is reduced to a small number of villages, and many tribes to one village only, which does not, perhaps, supply more than thirty warriors. They occupy immense tracts of gloomy forests, or of uncultivated meadows and swamps, and are so remote from each other, that they are frequently obliged to travel a distance of three hundred leagues without meeting a human being. The length of a march is, for this reason, accounted nothing in these immeasurable solitudes, where a small body may travel a long way without fear, and where a journey of seven or eight hundred leagues, is thought as little difficult as to travel two or three hundred miles in Europe.

Small tribes, which being near to each other ought to lend mutual aid, have very little intercourse on account of their jealousies. They are not even on such terms as to afford assistance, in case of surprise, against a formidable enemy who may unexpectedly approach to the gates of their fort. They are on this account necessitated to form alliances with nations very remote from them, in order to create a division, and to enfeeble the enemy by obliging him to separate his force.

It is from the double disadvantage of extent of territory, and smallness of the numbers of which each nation is composed, that we must account for the long journeys and emigrations, and alliances of distant nations, which

without this previous explanation might not, perhaps, appear intelligible.

The hatchet, the emblem of hostility, is no sooner raised, than the chiefs of war dispose themselves for assembling their people. Every one who is inclined to follow them raises a piece of wood, ornamented and painted with vermilion, and marked with an emblematical figure. This he delivers to the chief, as a symbol representing his person, and as the link of his engagement.

That the savages, from their state of independence on each other, can break their engagements, and retire from an expedition as their own caprice or want of courage may dictate, is an idea not entirely founded on facts. Neither can an individual break a general contract, or commit, in violation of it, any act of hostility.

The song of war is raised in the cabin of council, where all assemble, and it is the chief of the nation who gives the festival. Dogs, whose flesh forms a principal part of the viands on this occasion, are used also for the sacrifice which they make to the god of war.

The warriors who attend this assembly are painted in the most frightful and fantastical manner, and dressed in their arms. The chief who elevates the hatchet has his face, shoulders, and breast, blackened with coal. Having sung for a certain time, he raises his voice, and signifies

to all his assistants that he offers a sacrifice to the god of war, whom he thus addresses :

" I invoke thee, that thou wouldst be favourable to my enterprise, and have compassion upon me and my tribe. I likewise supplicate all the good and evil spirits, those who inhabit the air, who perambulate, and who penetrate the earth, to preserve me and those of my party, and to grant, that after a prosperous journey we may return to our own country." The whole of the assembly replies by *ho ! ho !* and accompanies with these reiterated exclamations, all the vows which it forms, and all the prayers which it offers.

The chief raises the war song, and begins the dance, by striking with his club one of the vessels in the cabin ; at different periods of the song all join in chorus by enouncing the syllables *he, he*. Every person who elevates the signal of war, strikes the vessel in his turn, and dances in the same manner. This is a public manifestation of the engagement into which they had before entered.

Among the natives of Florida, the chief, before going to the field of battle, arranged all his people in warlike order, and having advanced to the side of a river, halted to perform a ceremony, with which the religion of these tribes does not permit them to dispense. He began by sitting down upon the ground, and all his attendants placed themselves around him in the same posture. He

then demanded water to be brought him in a vase, and scarcely had he taken it into his hand, when he appeared to be seized with violent agitations, such as the poets describe in the Pythons and Sybils. His eyes rolled in his head in a terrific manner, and for half an hour he kept turning incessantly towards the sun, with a violence which it is impossible to describe. Having become less agitated, he sprinkled a portion of the water upon the head of each of his followers; then, seized with a sudden impulse of fury, he threw the remainder into a fire which had been kindled for the purpose, crying out with all the strength of his voice, *He Timagoa!* The whole army likewise repeated the same cry, and at this signal they arose, and began their march. The chief, during his state of enthusiasm, had not ceased to demand of the sun victory over his enemies, and from the fervor of his prayer arose that extraordinary state of emotion in which he appeared. In pouring water upon the heads of his vassals, he prayed that they might return with the scalps of their adversaries, and by throwing the remainder upon the fire was indicated the desire which he felt to shed the last drop of the blood of the Sachem against whom he was about to contend.

Among the Micmacs and Abinaquis, a singular ceremony took place previous to their going to war. On this occasion the chiefs fought with their wives, and if the hus-

band was thrown down in the struggle, he doubted not of the success of his expedition; but if, on the contrary, the woman proved the weakest in the contest, an unfavourable omen was drawn from thence.

The warriors of many of the tribes religiously abstained from all intercourse with women for the space of three days and nights previous to their march, and likewise during th same time after their return. Among some of the tribes a custom totally different prevails; their concubines, or captive slaves, accompany them on their expeditions, to banish from their mind the recollection of being far from their country. The same practice prevailed among the heroes of ancient Greece, whose female attendants on their campaigns, were likewise such as had been acquired in warfare. The Americans frequently drink the blood of their enemies. The ancients of the eastern hemisphere cut off the heads of their foes, carried them to the camp as trophies of victory, and afterwards exposed them on the gates or temples of the god of war. The *Boiens* adorned the sculls of their enemies with ornaments of gold and silver, and used them as vessels for containing wine at their entertainments. These vestiges of barbarism originated from certain ideas attached to valour, or rather from that sanguinary ferocity which is peculiar to uncivilized nations in every climate of the world.

On the day chosen for their departure, all the warriors,

arrayed in their best attire, and armed in every point, assemble in the cabin of their chief, who is himself painted and accoutred in the most formidable manner. In the mean time the women, laden with their provisions, proceed before them, and await them at a certain distance from the village. On assembling the warriors, the chiefs deliver a short harangue, and advance in front, singing alone the death song in the name of all the others, who follow in silence and in files. In leaving the village, they fire a shot from a fusil, or let fly an arrow from a bow, and the chief continues the song during their march until the cabins become lost to the view.

The number of warriors who set out together on an expedition seldom exceeds fifty, that they may be the less subjected to fall into an ambuscade. If they can find a swamp or a piece of water, they usually post themselves in its vicinity, that they may be guarded from surprize on one side, and may direct their attention more closely to every occurrence. They separate themselves as far as they suppose their voices can be heard, and again rendezvous by certain signals, which often consist in mimicking birds or the sounds of animals. When they have ascertained that the enemy with whom they are to contend does not greatly exceed them in number, they post themselves in the form of a half moon, in the most advantageous position which they can find. Here they will remain for se-

veral hours, and the enemy probably runs into the snare; where he is surrounded and defeated.

When the warriors, on their return, arrive at the place where the women await them, they divest themselves of their warlike apparel and ornaments, and are cloathed in the habiliments of peace, delivering to their wives, and other relations, these articles, which are no longer useful.

The natives of America generally travel by water, on account of the convenience afforded by the rivers and lakes, which so much intersect both the northern and southern parts of this continent, that there is scarcely a spot to be found where that element is not copiously distributed.

The rivers of the ancient hemisphere cannot maintain, in point of magnitude, a comparison with those on the western continent. In South America, the river of the Amazons, of the Madeira which flows into that flood, of La Plata, of Oronooque, may be classed as seas of fresh water, on account of their stupendous breadth, and the immense length of their course. In North America the country abounds with rivers and lakes of the most pellucid waters, some of which are of prodigious extent, and almost the whole discharge themselves by the Saint Lawrence, the most navigable river in the world. On ascending that river, and on arriving at the heights of land to the westward, where the different streams flow in a con-

trary direction, in their way to the Pacific Ocean, there are many fine rivers, which hold their course both to the north and south-west. Others running from the north-east and north-west unite with the Missisippi, which directing its course from north to south, seems to divide that part of the continent into two equal portions, receiving into its bosom from every quarter numerous streams, which pour through its channel, and continue to swell its waters until it mingles with the Mexican gulf.

This river runs through an extent of nineteen degrees from north to south, or about four hundred and twenty-five leagues; but, on adding its sinuosities to the direction of its course, which is not always under the same meridian, the least length which can be given to it, is nine hundred leagues. The Misouri, whose course is also of prodigious extent from the westward, rolls into the latter an immense body of water, totally changing the original colour of the Missisippi. It has by some travellers been doubted, whether the former does not absolutely contain a greater quantity of water than the latter, which seems to have usurped over it the denomination of *Great River*.

The manner in which the earth is separated by the diffusion of its waters, which tend to beautify and fertilize it, rendered navigation the most necessary, as well as early resource of the natives of the New World.

The vessels in use among the savages for transporting themselves from one situation to another are canoes, composed of the bark of trees, or excavated from the solid timber, or constructed with boughs covered over with skins.

The Eskimaux, and some other of the northern nations, have preserved the model and figure of the canoes of hides, which are of two kinds; the first, for a single person, is of the length of from twelve to fifteen feet, covered every where with skins, having an opening in the centre of the upper part, into which a man, introducing his body, is half concealed when in the attitude of sitting. He draws around him, like a bag, the loose skin which is connected with the aperture, fixing it with a belt; and throws over his head and shoulders a leathern cloak, which covers every part but the face, so that the canoe and the man appear as one piece, and not a drop of water can enter. He uses, with promptitude and dexterity, a double paddle, so that the vessel seems to dart with great velocity through the water. A javelin, attached to the side of the canoe by a long cord, is the instrument with which the Eskimau spears the fish, which he devours in a raw state. Thus equipped, people of that tribe often make long voyages.

The other species of canoe is made in the same form as the latter, the inside being composed of ribs of wood well

mortoised and secured together, and afterwards covered with skins. This is of considerable length, and capable of containing several persons. In calm weather the savages make use of paddles, and when the wind is favourable, they raise a mast, on which they spread sails of leather or of bark.

> Primum cana silex, madefacto vimine, parvam
> Texitur in puppim, cæso induta juvenco,
> Vectoris patiens, tumidum supernatat amnem.
> Sic Venetus, stagnante Pado, fusoque Britannus
> Navigat oceano. Sic, cum tenet omnia Nilus,
> Conseritur bibulâ Memphitis cymba papyro.
>
> Lucan, Lib. 4.

In the same slender vessels our daring ancestors encountered the billows in the British channel, and the Venetians navigated their Gulf. In vessels of a similar form, but of less strong materials, the inhabitants of Egypt, during the inundations of the Nile, move from one situation to another along the surface of his oozy flood.

The lightest, as well as most handsome canoes, are formed of the bark of birch trees, cut into oblong pieces, and neatly sewed together with twine made of the interior integuments. They are lined with flat ribs of tough wood closely placed together, having underneath long pieces of the same, which extend throughout the whole length of

the canoe. The interior is thus protected from injury, but the outside is liable to be broken by touching stones, or parts of trees, which may happen to be entangled in the bed of the waters. The bottom is of a round form, and the vessel terminates in sharp edges. These canoes are constructed of various dimensions, and some are calculated to contain a considerable number of persons. They who work them, either sit down in the bottom, or place themselves on their knees; but when they encounter a stream they stand upright, in order to push the canoe forward by means of poles. In water whose course is not rapid, paddles are used for putting them in motion. Their buoyancy and flatness retain them almost upon the surface, and they move onwards with wonderful swiftness.

If the canoe be worked by one person only, with a single paddle, he applies both his hands to it, and immerses it in the water on each side alternately. Should two or more persons be embarked, they work not abreast, but one before the other. Great caution is necessary, not to give the canoe a bias by any sudden movement, as it is easily overturned. Gum, pieces of bark, moss, and watape, or the inner filaments of trees, are usually carried in the canoe, that in case of accidents it may be readily repaired.*

* A single savage, in one of these bark vessels, rowed a few years ago against the stream of the Saint Lawrence, opposite to Quebec, much faster than the barge of a frigate, with six oars constantly plying.

When a savage arrives at a rapid stream, which he conceives too hazardous or difficult to be ascended, he lays hold of his canoe by a small piece of wood fixed across the gunnels, throws it over his head and shoulders with the bottom uppermost, and thus transports it with considerable ease. In these slender conveyances convenient for their lightness, but unsafe on account of their fragility, long and difficult voyages are made by the coasts of rivers and lakes, during which the natives land, whenever they find it necessary, as they steer their course at no great distance from the shores.

On a part of the coast of North-west America, the inhabitants form their canoes of ropes made of rushes, or long grass. These are sometimes of the length of ten feet, and three or four in breadth. The ropes are woven so closely together, that in calm weather, they appear to resist the penetration of water; the nature, however, of the materials of which they are constructed, renders them ill calculated to be used at any distance from shore, or to be launched when the sea is in the smallest degree agitated.*

The Caraibs have two kinds of boats or canoes for travelling by water, both excavated from the solid trunk, one of which, pointed at each end, is nearly the same in shape as the birch canoe; the other is pointed at the head, with

* Vancouver.

a square stern. These they ornament with paints of different colours. Neither of them has any rudder, and they are governed by a person using a paddle, who bends forwards, plunging it in the water, and drawing it backwards as he regains an erect position. He thus pushes the water violently behind him, and impels the vessel forward with considerable velocity. The Caraibs have usually in their canoes two masts, and two sails for each. The *bacassas* or sterned canoes, have three masts.

When the Caraibs embark on the sea for some warlike expedition, they only take one or two women in each vessel, to paint their persons, and to prepare their repast. But when they make voyages of pleasure, or of traffic, they travel with their wives and children, and carry with them, besides their arms and hammocks, the whole of their utensils.*

To convey to a person who has never been in the forests of America, some idea of the difficulties to be encountered, in travelling through those wild and uncultivated regions, we shall here introduce the description of a journey by land, and also of a voyage on the Missisippi, where, on account of its magnitude and breadth, perhaps fewer inconveniences occur than on many of the smaller rivers.

The journeys which are made in this country, are some-

* L'Abats.

what more difficult and fatiguing than those which are performed in Europe. In most parts of that continent, are found at short distances from each other, inns, villages, hamlets and towns, convenient houses at which to rest, necessary refreshments, bridges, or ferries to pass the rivers, beaten roads which lead to every place, persons to point out the way to the traveller, should he go astray, regular carriages, horses, bateaux, or barges with good accommodations. In the wilds of America none of these comforts are to be found. A march of twelve days may be performed without meeting a human being. The traveller is sometimes obliged to cross meadows, whose boundaries are lost to the eye, which are also intersected by currents and rivulets, without the smallest tract to guide him on his way. At other times he must open a passage across thick forests, in the midst of brambles full of thorns and prickles, and hold his course over marshes full of slime.

After the fatigues of the day, he must repose at night on the grass or on foliage, exposed in some situations to the winds, the rain, the dews, and all the injuries of an unwholesome atmosphere; happy if he find himself near a rivulet, otherwise, whatever thirst he may experience, the night must be passed without its being quenched. A fire is kindled, and, if in journeying along, he have slain a wild animal of the forests, parts of it are roasted, and eaten with Indian corn, or meal, if fortunately any of that article

remain. Besides these inconveniencies, common to all who proceed through those deserts, it often occurs that some travellers are obliged to undergo long intervals of inanition on the journey. Numbers of wild animals, such as deer, stags and buffaloes, are frequently to be seen; but unless a suitable provision of fire-arms, powder and ball is made, it is difficult to procure them by any other means, as the arrow is not sufficient to kill them immediately; for, although pierced with several wounds, they will continue to fly, and will expire at a great distance, perhaps far beyond the reach of the hungry huntsman.

At certain seasons of the year, particularly in the spring, the river Missisippi rises to the height of thirty or forty feet, and overflows its banks and part of the adjacent country, which is in general extremely level. Travellers find it, at this period difficult to land in order to cook victuals, and to repose themselves. When they effect a landing, they sleep nearly in the following manner. If the earth be muddy on the surface, which happens when the waters begin to subside, they commence by making a bed of foliage, that their mattrasses or skins may not be sunk in the slime; the bedding is then deposited, and over this three or four canes are bent in the form of a parabola, the extremities of each of which are run into the ground; some slender pieces of cane being fixed across, a large sheet or cloth, whose extremities are folded under the mattrass, is

extended over this little frame. Under this species of tomb, in which he is stifled with heat, must the wearied traveller repose. The first occupation, wherever he lands, is to form this hut with expedition, as the musquitoes will not allow him to bestow much time on it. If he could sleep in the open air, he might enjoy the coolness of the night; but this felicity is not permitted. He has much more reason to be dissatisfied, when he finds no place on which to raise his hut. The pirogue, or wooden canoe, is then fixed to a tree, and if a quantity of fallen timber, which has been carried down, and heaped together by the current, be found, the victuals are cooked in a kettle, by making a fire upon its surface. These masses of floating trees, collected at certain places of the river, by a stump whose root is in the ground, or by a point of land, and forming an enormous raft, were denominated by the French in America, *des embarras*. Their extent is often so prodigious, that they might supply to several thousand families, a quantity of fuel sufficient for twelve months consumption. These situations it is difficult and dangerous to pass. The rapidity of the current, at the outer extremity of the *embarras*, is usually considerable; and if the pirogue should accidentally encounter one of the extremities of the floating trees, it will inevitably be upset.

If no such situation be found in the course of the day's journey, the traveller must remain without supper, and

also without sleep, as the night affords no respite or relief from the torment of the musquitoes. The height of the trees, and the luxuriant thickness of the woods, which throughout almost the whole extent of its course, cloath the level borders of this river, exclude the refreshment of the smallest breath of air, notwithstanding its channel is above half a league, and often a league in breadth. The air is felt only in the center of the stream, when it becomes necessary to cross over to shorten the length of the journey. The hordes of musquitoes which hover over the travellers and their baggage, whilst the canoe is kept near the coasts of the river, continue even here to persecute them; and when again it happens to pass near the willows and canes, another cloud of these winged insects throws itself upon it, and never forsakes it. They who are not employed in rowing, exert themselves in endeavouring to ward off the baneful attacks of the flies, which after a small retreat, return to the charge, and the arm engaged in this office, becomes fatigued sooner than these tormentors. Here are likewise innumerable small flies, called *brulots*, whose puncture is so sensible, or rather so burning, that it seems as if a small spark of fire had fallen upon the place they have bitten. There is a smaller species of the same fly, called *moustiques*, scarcely visible, whose province it is to attack the eyes. Wasps, and every species of fly which the effects of heat and moisture can generate, likewise infest these re-

gions. But the musquitoes swarm in greater abundance than any other, and their effects are more serious and annoying. On landing to cook the victuals, and to dine, which is generally from twelve to two or three o'clock, the travellers are attacked by innumerable armies of these insects. A large fire is made, which is kept under with green leaves to produce a greater quantity of smoke, but in order to avoid the intolerable persecution of the flies, the traveller is compelled to enter into the midst of it, and the remedy then becomes little better than the malady. The hours destined for repose are wasted in ineffectual struggles against the musquitoes, which enter the mouth, the nostrils, and the ears. Wherever the flesh is exposed to their bite, it swells immoderately; and, when it is possible totally to withdraw from their attacks, the effects will remain for several days. Such are the inconveniences attending a voyage on the Missisippi, and, indeed, through any of the unsettled parts of this continent.

When a savage has no canoe, and wishes to pass a deep or rapid river of no great breadth, he walks along its banks until he finds a tree that has fallen across it. The cataracts of the Andes, rolling from beneath the region of congelation, fall, by different directions, into vallies and chasms deeply excavated by the rapid currents; they are the barriers which the sport of the waters has placed between those stupendous masses, broken and piled aloft, in

the awful struggles of nature, agitated by terrible convulsions.

The Peruvians pass these torrents, which roll through those deep and impracticable defiles, by means of wicker baskets suspended on ropes stretching from one side to the other, and well secured at each extremity. A double sliding rope is fixed to each side of the basket, extending also to both banks of the torrent. If the basket should be on the opposite side, the passenger draws it towards him by the sliding rope, he then enters it, and pulls himself across.

The bridges are constructed of vines; five or six of which, of vast length, are laid across a river in a parallel direction, distant from each other eight or ten inches. They are made fast on either side by ropes of the same material. The spaces between are interwoven with wicker, upon which boughs of trees and moss are laid, forming a strong, secure, and convenient passage.

The natives, when on their long voyages, are seldom deceived with respect to the distance they imagine themselves from the sea. If, in following the course of a large river, the stream holds a straight direction for a length of fifteen or twenty leagues, they conclude that they are far from the ocean; and, on the contrary, from the frequent curvatures in the channel, they determine that the sea is not very remote from them.

During winter, when the snow is generally three, and sometimes five feet deep in the forests of Canada, the savages travel upon snow shoes; and, for carrying their provisions and baggage, make use of small slays formed of two thin pieces of hard wood joined together, whose breadth exceeds not a foot or fifteen inches, and whose length is about six or seven feet. These boards are bent upwards in the front, to the height of six inches, to keep them clear of snow. Two spars of about two inches in width are attached to the upper edges, throughout the whole length, which serve in some degree to keep the baggage from rubbing against the snow, and also for securing it by means of thongs, at equal distances from each other. The savage, having fixed a band to this slay when loaded, drags it after him without difficulty. Dogs are not unfrequently used in forwarding this conveyance.

The form of the snow shoe approaches to an ellipse on each side; the front is nearly round, but sometimes pointed and bent upwards. The hinder extremity terminates in a point. The largest raquets are two feet and a half long, and about eighteen inches in the broadest part. The frame, which is of ash, bent by means of heat, and afterwards dried, is pierced with small holes throughout its circumference, and worked with thongs of deer-skin steeped in water and twisted. To render the body of the raquet more solid, two cross bars are introduced, dividing

it into three parts, the middle of which is the largest. An opening for the motion of the joints is left, that the toes may not touch the front bar in walking. At each end of the opening are two small holes for passing the leather cords, by which the raquets are attached to the feet. These are crossed over the toes, passing along each side of the foot, then through the raquet, and crossing again over the heels, are tied on top of the foot, near the ancle. Without these machines, any attempt to travel on the snow would prove abortive.

Warriors, during their route, travel by short journeys. A savage is never in haste, nor does any accident disconcert him, except when superstition induces him to draw an omen unpropitious to the success of his enterprise.

The natives move with little precaution through their own country, and through those places wherein they suspect not any danger. Whilst some conduct the canoes in summer, or drag the slays in winter, the rest of the party disperses into the woods, for the purpose of hunting. That they may not fall upon the same prey, each person pursues a different direction. In the evening they assemble without any difficulty, at the spot fixed on for rendezvous.

The knowledge which these people discover at a very early period of life of the different quarters, resembles in

some degree the instinctive principle of animals. In the thickest forests, and during the most obscure weather, they never stray from their intended course. They travel to whatever situation they wish, through the most unfrequented country, perhaps before untrodden by human footstep. In most places in the woods of North America, the surface of the earth is covered with rank vegetation, with shrubs, with brambles, or with tall plants, which impede the progress of the ordinary traveller, and tend to perplex, bewilder, and mislead. To the savage, these present no impediments ; he brushes, with his accustomed pace, through the twigs and entwining brambles, and attains with unerring certainty the object of his march.

The bark of certain trees in the forests is cloathed with moss towards the north, as a defence against the wintry storms ; many of them have a natural bend towards the south, in order to receive a greater portion of the sun's warmth, and the bark is thicker on the north than on the south side. These peculiarities in the nature of trees, tend in a great measure to guide the undeviating course of the savage.

When arrived at the intended place of rest, the savages very soon form their encampments. They upset their canoes to guard their bodies from the wind, or they fix small branches with leaves on the shore, and strew them on their mats. Some carry with them bark of the beech-

tree rolled up, with which they quickly erect a kind of tent. The youngest of the party, when no women are attending, light the fire, and are charged with the office of cooking, and other preparations of food.

The manner in which the Indians conduct their petty expeditions is, by endeavouring through stratagem to take advantage of the enemy, by falling upon them suddenly, when divided into hunting parties, when occupied in cultivating the fields, or when wrapped in profound sleep. The success in these predatory excursions depends on the secrecy of their march, and on using every means without being themselves exposed to view, to discover the detached parties of the tribe which they propose to attack.

The loss of a single warrior is, on account of the smallness of their numbers, sensibly felt, and is of so much consequence to the chief of a party, that his reputation is involved in it; skill as well as good fortune being esteemed the requisite qualifications of his character.

The *Sieur de Champlain*,* with some of his countrymen, having accompanied the Algonquins and mountaineers, who went to war against the Iroquois, gives the following description of a rencontre with that people, in which he was personally engaged.

Having embarked with his party, in canoes, on the lake

* Voyages de Champlain, lib. iii. c. 9.

now distinguished by his name, and having continued his voyage in silence, he discovered at night, near the extremity of a cape, a party of Iroquois, who were also proceeding on a war expedition. On perceiving each other, the Indians mutually raised a loud cry, and made preparation for combat. The Iroquois disembarked with speed, and arranged their canoes on the beach, to be in readiness for escape, in case of necessity, and barricadoed themselves with wood which they cut down with their hatchets. Champlain's party also placed themselves out of the reach of the arrows of the enemy, fastened their canoes together in the water, and put themselves in a condition to engage. When they were sufficiently prepared, they dispatched two canoes with heralds, to offer battle to the enemy, who readily accepted the challenge, saying, that they would commence the action with the dawn of day. In the mean time the night was passed by both parties, in singing songs of death, in boasting of the heroic deeds of individuals of their respective nations, and in uttering, according to the custom of savage tribes, many expressions of contempt for the enemy, over whom each individual promised himself an easy victory.

When morning began to appear, the Iroquois, to the number of two hundred warriors, came out of their entrenchments, marching in order of battle, with three chiefs at their head, distinguishable by plumage which they wore

on their temples. The opposite party being drawn up to receive them, and Champlain advancing, the Iroquois halted to recover from their surprise; and, after having contemplated him for a moment, they made a signal to let fly their arrows, on which the action immediately commenced. Champlain having killed two of their chiefs, and mortally wounded a third of their band, by the first shot from his arquebus; and another Frenchman having at the same time fired from behind a tree, the unexpected effect of these arms, which were entirely new to the barbarians, wholly disconcerted them. They remained not to dispute the victory, which, without the aid of the Frenchman, could not have been gained by the Algonquins. They abandoned the entrenchments, and the field of battle, and fled for safety into the woods, whither they were pursued. Several were killed, some were made prisoners, and the remainder escaped by dispersion.

The Algonquins, Abinaquis, and Nipissings, practise the following military festival previous to a march against their enemies.* These savages are loaded with ornaments, which in the eyes of Europeans tend to disfigure the human face. Vermilion, white, green, yellow, black made from the soot of pots or kettles, form the different tints, which, methodically applied with a mixture of grease,

* Lettres edifiantes et curieuses.

serve to adorn the physiognomy and the body of a savage. The head is shaved, and only a small lock is allowed to remain on its summit, for the convenience of attaching to it the feathers of birds, or pieces of porcelain or of metal. Every part of the head has its allotted trinkets, and even the nose is not left destitute of an appendage. The ears are slit in early youth, and, elongated by weights with which they are surcharged, they touch and flap upon the shoulders. In the lower extremity of the ears they fix rings of considerable length and size. The rest of their equipment is not by any means discordant with this whimsical mode of decoration. A shirt bedaubed with vermilion, collars of porcelain, bracelets, a large knife suspended by the side, a cincture of various colours, shoes of the skin of the elk, form the dress of these savages. The members of the assembly thus arrayed are seated in the form of a circle. In the centre, large kettles filled with provisions of every kind are placed, already cooked and cut into small portions, to be more easily distributed among the guests. After a respectful silence, which denotes the majesty of the assembly, some chiefs, deputed by the different nations who assist at the feast, begin to sing in succession. Their notes are generally formed by accident, and resemble the cries and howling of the wolf. This, however, is not the overture of the entertainment, it is only a preparation or tuning of the voice, and serves

as a prelude to invite those barbarians who may have dispersed, to repair to the general rendezvous. When the assembly is completely convened, the orator arises, and addresses the company in a solemn harangue. This is the most rational part of the ceremony. They then proceed to the nomination of the captains who are to command the party. No sooner is one of them chosen, than he rises from his place, and seizing the head of one of the animals which forms a part of the viands, raises it sufficiently high to be perceived by the whole assembly, crying out at the same time, "Behold the head of an enemy." Shouts of joy and applause are then sent forth from all quarters, testifying the general satisfaction. The captain marches around the circle within, holding the head in his hand, and singing aloud his war song, in which he exhausts his eloquence in boasting, in insulting defiance of his enemies, and in extravagant praises of his own valour. In the vaunting moments of enthusiasm, he endeavours to impress all present with an idea of his supposed heroism, and invincible conduct. Whilst he is passing in review before the circle, he is answered by hollow, interrupted cries, drawn from the bottom of the chest, and accompanied with grotesque movements. He concludes his part by throwing down the head which he held in his hand, to mark, by this affected disdain, that his military appetite must be allayed with food of a different description.

On resuming his seat, his head is covered with a kettle of hot cinders, and for this mark of distinction he is usually indebted to some of his nearest friends. To him succeed other warriors, who prolong the period of the assembly, especially when it is intended to form a number of them, as it is by ceremonies like these that they must all be enrolled. The festival is terminated by the distribution and consumption of the provisions.

When a village is taken by an enemy, the most barbarous cruelties are exercised on its inhabitants, who, conscious of what they must suffer should they be compelled to yield, defend themselves to the last extremity. As the conquerors cannot preserve a great number of prisoners, their policy, which has for its object to prevent the conquered from ever again acting against them, prompts them to select those whom they intend to sacrifice to military vengeance from others whom they reserve to incorporate with their nation. Thus the old, the chiefs of warriors, the children of tender age, and infirm, who would be too troublesome on the route, fall victims to their fury. Before they abandon the village which they have taken, they burn several of its inhabitants, and sacrifice every evening on their journey homewards, when not under an apprehension of being pursued, a part of the unhappy captives whom they carried away.

The warriors, when assembled in a body, before they

give battle, or attack a place, cut off the heads of such of their enemies as they may have killed or surprised on the way, and carry them into their camp, where they are exposed on the end of a pike to the view of the inhabitants of the fort which they mean to assail. But in retreating, or on other occasions, they only take off the scalps of such as they may kill in action, or whom they suppose to be dead. Many persons who have been stunned for a time by a blow from the war club, and have been scalped immediately afterwards, have recovered, and survived for several years.

The prisoners who have been taken by small parties are much less unfortunate during their march, than those who have been captived by the body of an army, because the victors, unsupported by numbers, only think of saving themselves, and of conducting their prisoners in security to the village. For this end their arms are pinioned with ropes, so that their hands may be free, but without the power of unbinding themselves, or of being able to escape by flight, which with the Indians depends on a certain balance of the body, of the means of exercising which they are by this mode of pinioning, completely deprived.

Every evening they are stretched, almost naked, on their backs, without any other bed than the earth, the arms and legs of each being extended, and tied to four

stakes driven for the purpose into the ground. A belt is also fixed around the waist of each, with a double cord attached to it, the ends of which he who has charge of the captives ties to some part of his own body, that he may be warned should they make any movement for their escape. The constrained attitude in which they remain during the night, is, doubtless, of itself a most severe punishment; but it becomes almost insupportable in the summer season, when the air is filled with tormenting flies and musquitoes, which with unceasing importunity renew their attacks. They dart to the quick their minute proboscis, and suck the blood through its tube, leaving at each puncture a poison, which causes an inflammatory irritation.

On approaching their own village, or that of their allies, the warriors detach some of their band to carry the news of their return. He who is entrusted with this office, as soon as he appears in sight of the village, and is within the hearing of its inhabitants, begins to set up the cry of death, repeating the word *kohé* as many times as the number of persons whom they have lost in action, or during the expedition. This cry is penetrating, and at the same time lugubrious and melancholy. During night, or upon a river, it can be heard at a great distance. At this signal of alarm, each person in the village forsakes his cabin, and runs towards the quarter from whence the cry pro-

ceeded. The messenger, in the mean time, continues his route, redoubling at intervals his mournful shouts, ceasing not until he arrives in the centre of the village, where a circle is quickly formed around him. Having paused to take breath, he relates to one of the ancients, in a low tone of voice, the history of the expedition, the names of those whom they have lost, and the species of death which befel them, without omitting the most minute circumstance. The ancient, having heard his detailed report, repeats with a loud voice all that had been related, after which each person retires to his cabin.

The members of this small community entertain such an attachment for each other, that however complete may be the victory over the enemy, the first sentiment which breaks forth is that of grief for such of their people as have been slain in combat. The joyful tidings of their success are not listened to, until they have paid to the dead that tribute of respect and regret which they conceive to be due to their memory. When this indispensable office is performed, the society is invited by a different cry to participate in the general festivity and rejoicing for the victory gained over the enemy.

If on the side of the conquerors, no person has been killed, which frequently occurs in the case of small parties, whose object is rather plunder than warfare, the messenger, instead of the death cry, sends forth a shout of

triumph, with the same word which he had before used, by pronouncing it in a different tone. It is repeated as often as there are prisoners or scalps, and the inhabitants, abandoning themselves to the pleasure excited by this cry, run with avidity to learn a detail of the fortunate exploits.

The march of the prisoners, who are for some time detained at a small distance from the village, that the ceremony of their entry may be previously arranged, is begun by some of the victors, who carry as trophies, attached to the ends of long poles, the scalps of their dead enemies. They proceed in files, and at regular distances from each other; the captive slaves follow in the centre of the files, making the noise of the chichicoué accord with the sound of the death song. They are met by the inhabitants of the village, who cause them to halt, and dance around them, the double *he he*, which is vehemently thundered forth, constantly marking the cadence of their song. After thus stopping the captives, they compel them to run, and it is then that the emulation for exercising torment begins to display itself. The horrible cruelties which were formerly practised are now discontinued among the tribes known to Europeans. To the unremitted labours of the missionaries humanity is principally indebted for the abolition of these diabolical ceremonies. And although the traces of christianity are among many tribes worn out, yet its influence, by having mitigated the fero-

city of the savages, affords reason to conclude that the exertions of the missionaries have not been applied in vain.

To decide on the distribution and fate of the prisoners is, among the North Americans, the province of the council, and the resolutions of that assembly are declared by one of the ancients, who notifies the persons to whom any of them are given, and the names of the dead whom they are intended to replace. The slaves are afterwards conducted to the cabins of their future owners, where food is immediately given them. In the mean time the family of the cabin deplores the loss of its members whom the slaves are brought to reinstate, as if they were but lately dead. In this ceremony, it sheds unfeigned tears at the sad recollection of its departed friends, which the sight of the slaves renews, and the former sources of grief overflow in recent torrents.

During the whole of the sanguinary tragedy, in which the prisoners were put to death, they uttered not a groan, but displayed, on the contrary, the most unshaken firmness and heroic greatness of soul. They even bade defiance to the fiends who tormented them, and boldly told them that they had the consolation of having inflicted the same species of cruelties on several of their countrymen. The sensation of pain must operate equally in beings of similar organization. Weakness or firmness of mind, resulting from habit, tend in a great degree to heighten or

to reduce the effects of suffering. The afflicted party thus learns to stifle the efforts of nature, and to display, under the most protracted and acute tortures, an outward indifference and unconcern.

In these exhibitions of horror, the women became the principal agents, and seemed fertile in the execrable invention of new modes of communicating pain. The demon of vengeance appeared to take full possession of their hearts, and to exclude the introduction of the smallest ray of pity. This ferocity, so abhorrent to the sex, must have been imbibed and confirmed by a false standard of education and example.

The law of retaliation prevails among all the natives of America. They conceive that by this means they render themselves formidable to others, and command respect. Were they not to exercise towards their captives the same inhumanity which in similar circumstances is practised throughout the neighbouring tribes, they would only become their dupes, and tend to increase the insolence and ferocity of their adversaries. The most mild people are necessitated to depart from the limits of their natural moderation, when they see that it encourages their neighbours to become more bold and intractable. The French exhibited an example of this kind, when, to avenge themselves on the Iroquois, they were permitted to treat their prisoners as those captived from their own nation were

treated by these barbarians. They exercised this power with the same thirst of vengeance and cruelty, as characterises a people which delights in blood. They even surpassed in refinements of torture the most experienced and veteran executioners among the savages. This rigour they asserted to be necessary, in order to subdue, in some degree, the enterprising spirit of the enemy, and as a motive for retaining them in peace. It is, says a learned Jesuit, mortifying to civilized nations, that such Frenchmen as were naturalized among the savages adopted so readily the worst of their habits, without the same partiality for imitating their good qualities, that the former became more wicked and cruel than the latter.

CHAPTER XVI.

TREATMENT OF PRISONERS IN SOUTH AMERICA—WARLIKE INSTRUMENTS—MODE OF MARCH, AND OF ATTACK IN USE AMONG THE INDIANS—EMBASSIES—CALUMET OF PEACE—DANCE OF THE CALUMET—DANCING, A CEREMONY OF RELIGION AMONG THE AMERICANS—COMMERCIAL EXPEDITIONS—MODE OF COMPUTING THE LAPSE OF TIME—RECORD OF EVENTS—HIEROGLYPHICS—QUIPOS—DIVISION OF TIME—ENUMERATION—GEOGRAPHY—INORDINATE PASSION FOR GAMBLING.

THE inhabitants of South America, practise towards their captives in war, equal barbarity with those of the North, although not accompanied by so many minute circumstances of torture. The custom of devouring the flesh of their prisoners is, among the former, more frequent than among the latter, although all are more or less contaminated by this propensity, so abhorrent to nature and to humanity.

The Brasilians treat, for a time, their captives with the greatest marks of kindness, allowing to each a young woman as a constant attendant and companion; but, at the expiration of a certain period, they are put to death, and their flesh is devoured.

The adoption of slaves, to supply the loss sustained in

families by deaths, is essential to maintain the strength of a savage nation. The person adopted, becomes in every respect a member of the tribe, to which he is habituated. and naturalized by equality of treatment. The Iroquois, who by this system of policy have always supplied their losses, continued long to maintain their consequence, and to be formidable to the enemies by which their territories were environed.

The arms principally in use among the natives of America, consist of bows and arrows, spears, war clubs, and darts. Since their intercourse with Europeans, by far the greatest number of the tribes have adopted the fusil and the iron hatchet, whose use they discovered from experience, to be far more efficacious and destructive, than that of their own simple weapons.

The war-club of the North Americans is formed of a hard and tough wood, the handle being thin and flat, somewhat curved, with sharp edges, having at its extremity a ball of about three inches in diameter. With this, the blow upon the head is generally given, previous to the operation of scalping. The clubs used by the South Americans in combat, are of hard and heavy wood, sharp on the two sides, thick in the center, and terminating in points. To these offensive arms, some Indians, when they go to war, add a buckler of bark, to defend themselves from the arrows of the enemy.

The natives of North-west America, bordering on the sea coast, make use of cuirasses and shoulder pieces, composed of ribs of whalebone closely sewed between skins of animals, and parallel to each other. This vestment of war is of a flexible nature, and allows to the person who wears it, the unrestrained use of his arms. A coarse and large gorget, which protects the throat and face as far as the eyes, forms another part of their warlike apparel. The head is defended by a species of helmet, made of the scull and hide of some animal of prey. A species of apron, of the same fabric and materials as the cuirass, is worn from the waist downwards, and a fine skin adapted to the twofold purposes of ornament and warmth, reaches from the shoulders to the knees. Invested with this armour, they bid defiance to the arrows of assailants, but are less capable of moving with agility. The strings of their bows consist of thongs of leather. Their lances are twelve feet in length, and shod with iron. Their knives of the same metal, are upwards of two feet in length; their axes are of flint, or of a green stone, so hard, that they cleave the most compact wood without injury to the edge.

The arms of the Caraibs are much the same as those already described. These people pass whole days in their hammocks, and their indolence and apathy are unequalled. The bows which they use are about six feet in length, the ends are rounded to an inch in diameter, with notches to

stop the cord. The thickness gradually augments from each end towards the center, which is round on the outside, and flattened on the inner part, so that the middle of the bow is an inch and a half in diameter. It is generally fabricated of a green wood, or of a brown mixed with stripes of a reddish hue. It is heavy, compact, stiff, and of neat workmanship; the cord is of leather. The arrows are about three feet and a half in length; the extremities are bound with cotton thread to prevent them from splitting. The point is made of green wood, notched, and formed in such a manner, that it cannot be extracted from the flesh which it enters, but by considerably enlarging the wound, or by pushing the arrow in a forward direction, and causing it to come out at another part. The arrows are ornamented with feathers of various hues, split, and glued to the lower end. The points are impoisoned with the sap of the Manchineal tree, which grows upon the sea coast, the exudation of whose bark and foliage is of a nature so acrid, that drops of rain falling from thence upon the human skin, cause it to swell and blister in a painful manner. The arrows in use for killing birds, are rounded at the ends, so as not to enter the flesh, but only to stun or bruise.

The Caraibs ensnare the fish by a kind of wooden spear, with a cord attached to the lower end, with a piece of light wood to serve as a buoy. As soon as the fish is

struck, it darts away, and the Caraib swimming after the piece of wood, lays hold of it and drags it on shore.

The war club is about three and a half feet in length, flat, two inches thick, except at the handle, where it diminishes, and four inches at the extremity, of a wood ponderous and hard. The broadest sides are engraven, and the hollows are filled with different colours. They use this instrument with no less strength than address, and every blow aimed with it, fails not to take effect, by breaking the bones of the body, or splitting the head asunder.

When these barbarians fight against each other, they make with a knife two notches at the end of each arrow, that when it enters the body the point may break off and remain, and the arrow may fall to the ground. Although they generally carry their knives naked in their hands, it is rarely that they wound one another, except when intoxicated. In these moments they are dangerous; for they recal to remembrance an injury they may have received from any person present, and take immediate revenge. If the person against whom an individual entertained resentment is thus slain, and if none of his relations survive to revenge his death, the affair is concluded. But if he have relations, or if he have only been wounded, the aggressor must change his place of abode, or expect retaliation on the first opportunity. Strangers to reconciliation or forgiveness, no person among them ever under-

takes the office of mediator between individuals hostile to each other.*

The Tlascalans, a nation of New Spain, previous to engaging an enemy, let fly among them two arrows, on the head of each of which was carved an image of the god of war. Of these it became an act of religion, as well as a point of honour, to endeavour to regain the possession. The first onset became, for this reason, powerful and impetuous.

The Peruvians, who were less warlike than the Mexicans, felt a peculiar dread in contending against cavalry. In order to render less formidable to them the impression of that mode of fighting, they made use of a thong of considerable length, with a stone attached to each end, which being thrown with address, entangled both the rider and his horse.

The whole of the native tribes are extremely incautious with respect to their encampments at night, even in an enemy's territory. They place no sentries to guard them from surprise, and often fall a sacrifice to their indolence and false ideas of security. They alledge as an exemption from this fatigue, that they who have toiled all day ought to enjoy repose during the night.

The Iroquois appear to be the only people who are en-

* Voyages de L'Abats.

titled to an exception in this respect. They place advanced guards, and scouts in their front; these are always in motion, and convey timely intelligence of the approach of an enemy. They are, therefore, almost never surprised or interrupted, during the period of their hunting expeditions.

The chief grounds of warfare among savages are usually derived from pursuing the chace over territories, whose boundaries are established, and which are considered as the property of particular tribes; each member of a tribe being perfectly well acquainted with the limits of his country.

If reproached by Europeans, on account of their ferocity, they will coldly reply, that human existence is as nothing, that they do not avenge themselves of their enemies, when they immediately deprive them of life, but by inflicting on them torments, protracted, acute, and severe; and that, if in warfare, death were the only object of dread, women might as freely engage in it as men.

At the age of twenty-one, a warrior usually commences his career, which he terminates at fifty. If he bear arms at an earlier, or at a later period, it is only on predatory expeditions, which are not the regular occupations of a warrior.

When an invading party arrives within about forty leagues of the enemy, the chace is laid aside, and the

warriors are satisfied with carrying, each a small bag of flour, or meal, made from Indian corn, of about twenty pounds weight, which they eat mixed with water, as they are cautious of lighting fires, lest they should be discovered by the smell, or by the smoke.

The Illinois, Outagamis, Hurons and Saulteurs, the Oumamis, the Outaouais, the Algonquins, the Abinaquis, and Micmacs, are the nations generally at war with the Iroquois, and they do not hesitate sometimes to advance in small parties of thirty or forty, even to the villages of the enemy, trusting, in case of detection, to their speed in running. They have the precaution to march in files, and the office of him who is the last in retreat, is carefully to sprinkle leaves over the footsteps of the party.

When arrived within the territory of the enemy, they travel all night, and pass the day in laying with the face towards the ground, among brushwood or brambles, either in company or dispersed. Towards evening, or as soon as the sun has gone down, they forsake their ambuscade, attacking, without distinction of age or sex, all whom they meet; their custom being, to spare neither women nor children. When they have compleated their massacre, and taken the scalps of the dead, they have the hardiness to put forth a mournful cry. Should they perceive at a distance any of the enemy, they give them to understand, that they have killed some of their people, naming

the particular nations and persons by whom the deed was performed. They then betake themselves to flight, with all possible swiftness, in different directions, until they reach a certain rendezvous at the distance of many leagues.

The party to which a state of warfare becomes most burdensome, and which feels in a greater degree than its opponent, the evil effects resulting from it, omits no measure for endeavouring to quiet the tempest, and to restore tranquillity. It takes advantage of every opening for negotiation which presents itself, and when a prospect of success appears, ambassadors are sent to make propositions of peace. The victor, on his part, generally receives these overtures with avidity, because war, always onerous to those engaged in it, wastes the population and resources of his tribe; and, conceiving that he is in a condition to procure by negotiation considerable advantages, is not unfrequently the first to take secret measures for promoting the object of peace.

Ambassadors from neutral tribes are usually previously dispatched to smooth by presents the way for those of the hostile party, and when it is conceived they may with safety be sent, men of known capacity for that function are selected from among the ancients, who, after much deliberation in council, are instructed in the business of their mission. Their orders are recorded on collars of wam-

pum, or on small pieces of wood of different figures, which are calculated to convey distinct meanings; that on the one hand nothing may be forgotten, and on the other, that the envoys exceed not the limits of their charge.

Having received their instructions, the ambassadors set out with presents to be offered, which are always taken from the public stock; and they are accompanied by a certain number of young men, to do honour to the character with which they are invested.

An ambassador among the Mexicans was distinguished by a mantle of cotton embroidered with gold, and ornamented with fringe. In his right hand he held a broad arrow with the feathers upwards, and in his left a shell in the shape of a buckler. The subject of the embassy was denoted by the colour of the feathers, red being a symbol of war, and white indicating peace. He was by these tokens entitled to respect, but was not permitted to turn out of the royal roads of the province through which he passed, but upon penalty of forfeiting his privileges and immunities.

Before their arrival at the village of the enemy, the ambassadors halt, and dispatch one or two young men to announce their approach; on which a party of old men is sent out to meet and to welcome them, by acquainting them that a cabin is provided for their reception, and that of their attendants. On reaching the village, they find in the cabin into which they are conducted, a kettle on the

fire, and young men occupied in preparing food, of which none but the strangers are allowed to partake.

After one or two days of repose, the ambassadors disclose their propositions, and present their wampum belts in public council, which is convened not only for the purpose of hearing what they have to advance, but also for that of singing and festivity. They are, in the mean time, vigilant of their interests, and avail themselves of the period allotted for secret negotiation; the result of their mission will depend on their ability and address. After due deliberation on the propositions, the ambassadors are sent home with definitive answers, or are immediately followed by envoys from the other party, who reply by a number of belts equal to that of the articles contained in the scheme of pacification.

Should the resolution of prolonging the term of warfare prevail among the council, the situation of the ambassadors becomes then perilous in the extreme; no respect is entertained for their character, unless when the event is undecided; neither a reliance on the faith of the tribe to which they are sent, nor the nature and quality of their mission, can be admitted as a plea for protection; as soon as the final resolution is adopted, the heads of the ambassadors are broken, even sometimes on their mats. But in order to avoid the appearance of such a flagrant violation of the rights of hospitality, and the bonds of confidence,

they are more generally dismissed with outward marks of civility, and young men are dispatched to kill them, at the distance of a few days journey from the village.

Among the natives who possess the tracts of territory in Louisiana, and along the borders of the Missisippi, the rights of countries are much more respected, than among the Iroquois, or the other savages of Canada.

The former, in their most important ceremonies and transactions, make use of a large pipe, called the calumet of peace. It is composed of stone, either of a red, black, or whitish hue, polished like marble. The body of the calumet is eight inches, and the head which contains the tobacco is three inches long. The handle, which is of wood, and is four or five feet in length, is perforated in the centre, to afford a passage for the smoke. The embellishments with which it is adorned consist of the feathers and wings of various birds of beautiful plumage. It is considered as an appendage of state, and regarded as the calumet of the sun, to whom it is presented to be smoked, when calm weather, or rain, or sunshine, is required.

The calumet has the same influence among savages that a flag of truce has among civilized nations. They would conceive themselves highly criminal, and that they should draw misfortune on their nation, were they to violate the privileges which the presence of this venerable pipe is al-

lowed to bestow. The red plumage which decks the calumet denotes assistance to be given. The white and grey mixed together, indicate peace and an offer of aid, not only to them to whom the calumet is presented, but also to their allies.

Among some of the nations inhabiting the north-west of this continent, the ceremony of smoking is practised with much solemnity, previous to the discussion or execution of any transaction of importance. When any differences arising between members of the same tribe are to be decided or accommodated by the chief, he announces his intention of smoking in the sacred stem, and no person who entertains enmity to any of the company assembled for this purpose can smoke from this pipe, as that ceremony is supposed to bury in oblivion all former causes of hatred. Although all the members of the tribe are supposed to be present, it is not absolutely necessary that each individual should assist, and many are exempted by asserting that they have not prepared themselves by purification. Contracts confirmed by this ceremony are fulfilled with the most scrupulous punctuality, and persons going a journey, and leaving the sacred stem as a pledge of their return, fail not, if it be in their power, to perform the promise.

The nations on the borders of the Missisippi are scrupulous of bathing themselves on the commencement of the summer, or of eating new fruits, until they have per-

formed the calumet dance, which among these people is celebrated only by the most considerable persons. It is sometimes practised for confirming peace, or for uniting themselves in war against the enemy. At other periods it is in use for public rejoicing.

Having made choice of a cleared spot, they surround it with small trees and branches, cut, and placed perpendicularly in the ground, to afford a shade for those who are to compose the band. A large mat is spread, on which is placed the god of the person who gives the dance. This deity is generally a serpent, a bird, or any other thing of which he may have dreamt. On the right of the manitou are placed the calumet, with the trophies of warfare, the club, the hatchet, the bow, the quiver and arrows. The singers, consisting of both men and women, are seated under the foliage upon mats. The first part of the dance is performed by one person, who throws himself into various attitudes, and exhibits gesticulations with the calumet in his hand. In the second part he invites some warrior to join him in the dance; the latter approaches with his bow and arrows, and hatchet or club, and commences a duel against the other, who has no instrument of defence but the calumet. The one attacks, the other defends, the one aims a blow, the other parries it; the one flies, the other pursues; then he who flies wheels about, and in his turn puts his adversary to flight.

All these movements are performed with set steps, and in cadence, accompanied by the sound of voices and drums, and in civilized countries might pass for the commencement of a ballet.

The dance, among the natives of America, is not considered as a simple relaxation from the more essential duties of life, or as an amusing exercise. With them it is regarded as a ceremony of religion, and practised upon occasions the most serious and solemn. Without the intervention of the dance, no public or private transaction of moment can take effect. It seems to operate as a charm, in rousing the natives from their habitual indolence and torpidity, and in inspiring them with activity and animation.

These ceremonies vary in figure, according to circumstances, or the occasions on which they are in use, and differ considerably from each other. For the calumet, for the chiefs, for war, for marriage, and for public sacrifices, distinct dances are appropriated. That of the calumet is the most striking, and appears to be the most serious. It is danced only on particular occurrences, when strangers pass through the country, or when the enemy sends ambassadors to offer conditions of peace. If it be by land that either the one or the other approach the village, the inhabitants depute one of their people, who advances, exclaiming that he carries the calumet of peace, whilst the strangers halt until they are invited to approach. Some

of the young men then go out of the village, arrange themselves in an oval figure near the gate, and dancing whilst the strangers proceed, form a second oval, in the centre of which they place the bearer of the calumet. This dance continues for half an hour, at the expiration of which the performers approach in ceremony, to receive the strangers, and to conduct them to the feast that has been prepared for the occasion. With regard to strangers who travel by water, the same formalities are observed, with this difference only, that a canoe with two or three persons in it, is dispatched to the extremity of the village, bearing the calumet of peace raised like a mast in the prow.

The war dance is performed by the whole company in turn, all but the actor being seated on the ground in a circular figure; he moves from right to left in the dance, singing at the same time his own exploits, and those of his ancestors. At the conclusion of the narration of each warlike feat, he gives a blow with a club, on a post planted in the centre of the circle near to certain persons, who beat time on pieces of bark, or on a kettle covered with a dressed skin.

In this pantomimical display, he explains what he has witnessed in expeditions against the enemy, without omitting any of the circumstances. They who are present at this recital rise in a body, and join in the dance; and

without any previous concert or preparation, exhibit these actions with as much vivacity as if they had actually assisted in them. They thus delineate with considerable animation, and a multiplicity of gestures, any occurrence which they have witnessed, placing it in a certain degree before the eyes of the spectator: an art in which some of their orators have acquired an astonishing degree of perfection.

During the intervals of song, frequent distributions of tobacco, and of other articles, are made among the guests, and the whole ceremony generally concludes by an immediate partition and consumption of the remainder of the provisions in the cabin.

When it is resolved to engage in any particular dance, a person is sent around the village, to give notice to each cabin or family, which deputes one or two of its members to be present. In the centre of the place where the dance is to be held, a small scaffold is prepared, where a bench is placed for the singers. One holds a kind of drum, another a chichicoué, or the skeleton of a tortoise filled with pebbles. Whilst they sing, and make a noise with these instruments, they are joined by the spectators, who strike with sticks against pots and kettles, or dried pieces of bark which they hold before them. The dancers turn in a circuitous figure without joining hands, each making different gestures with his arms and legs, and, al-

though, perhaps, none of the movements are similar, but whimsical, and according to caprice, yet the cadence is never violated. They follow the voices of the singers by the continued enunciation of *he he*, which is concluded by a general cry of approbation still more elevated.

The discovery dance is a natural representation of what passes in a war expedition, and the principal object of those engaged in it is to search for an opportunity of surprising their supposed enemies. It is practised by only two persons at a time, who represent the departure of the warriors, their march, and encampments. They go forth to descry the enemy, they make approaches in the most clandestine and concealed manner, stop as if to breathe, then of a sudden blaze forth into anger, as if they intended to destroy every one within their reach. The paroxysm of fury being somewhat exhausted, they seize on one of the company present, as if he were a prisoner of war, and pretend to break his head and strip off his scalp. The principal actor then runs a short distance, and abruptly stops, when his passion seems to subside, and his intellects to resume their ordinary state of composure. This stage of the exhibition represents the retreat, made at first with rapidity, and afterwards with more leisure. He expresses by different cries the various degrees of elevation to which his courage was raised during the campaign, and finishes with a recital of the valorous deeds which he achieved.

The music and dances of the Americans, so irregular, so rude, so boisterous and terrific, afford no pleasure to a cultivated ear, and appear to civilized persons barbarous and disgusting. They who have not been witnesses of these spectacles can form but a faint idea of them. In the impetuous violence of their songs and dances, neither art, melody, nor delicacy, can be traced. The natives, however, discover, according to their conceptions, sufficient charms in them, and derive from them the most lively entertainment. Their youth are more passionately fond of these than Europeans are of theatrical exhibitions.

In the earlier stages of society, and among every barbarous nation, dancing is alone exhibited as an imitative art. Among societies which have made considerable advances in civilization, it loses, in a great degree, this character, and degenerates into a set of uniform, unmeaning movements.

The calumet is not only an emblem of peace or war, but it is likewise used in commerce, to insure safety on a journey. The commerce of savages consists only in the exchange of one necessary article for another of which they may be in want. The territory of one nation supplies some productions peculiar, perhaps, to itself, and of which another situation may be destitute; the object of their traffic is, therefore, to circulate and diffuse the overplus of their several commodities. These are principally

maize or Indian corn, tobacco, porcelain, furs, dressed skins, mats, canoes, baskets, works composed of the hair of the orignal or moose deer, of that of the buffalo, and of the stained quills of the porcupine, hammocks of cotton, mats of various kinds, household utensils, calumets, and all that their unimproved ingenuity hath suggested for mitigating the asperities of their mode of existence.

The festivals and dances which the savages celebrate in going to trade with distant nations, render their commercial intercourse agreeable and pleasant. Their traffic is commenced by presents, which are offered to the chief, or to the whole body of a tribe, by whom an equivalent is returned, and accepted without scrupulous investigation. This species of gift may be considered as a general tax levied on the merchandise. The exchange is then carried on between individuals, and from one cabin to another. The article to be disposed of is sent to one of the families, from whom something is brought back supposed to be of equal value. If the vender be dissatisfied, he enquires from whence the thing given in barter was brought, and withdraws his merchandise, provided he receives not the price he has affixed to it. The estimation in which the seller holds his property, and the degree of avidity on the part of the purchaser to possess it, are the only regulations of exchange.

A singular mode of commerce prevails among some of

the Indians of Chili who border on the mountains of the Andes, and is somewhat characteristic of the general practice of savages. When the Spanish traders arrive at a place, which they fix on as the mart of their commodities, they immediately address themselves to the chief of the village, by making presents to him, and to every member of his family; after which the chief publishes to his dispersed countrymen, by sound of a shell, the arrival of the merchants with whom they may trade. Having assembled, they examine the merchandise, consisting of stuffs, looking-glasses, knives, hatchets, combs, needles, buttons, buckles, silver ornaments, and a variety of other manufactures. When all has been carefully exhibited and inspected, and the rate of barter agreed on, every one carries to his home that which he wants, without paying for it, so that the whole of the goods for sale are distributed without its being known to the merchant by whom they were taken, or his ascertaining any of his debtors. When he expresses his intention of departing, the chief, by a second sound of the shell, gives an order for payment, and each person returns to the appointed spot of rendezvous, faithfully carrying with him whatever value was affixed to the articles of his choice.

One savage nation pays to another, in passing through its territory on a commercial expedition, a certain tax for permission to proceed quietly. However disinterested the

savage may appear, he is not really so, and can conduct his own affairs with sufficient cunning and address. As the property of Europeans is not always in safety whilst engaged in commercial intercourse with many of the savage tribes, who are frequently addicted to theft, so the savages, on the other hand, are liable to be overreached by those who are inclined to deceive them, or who flatter themselves with deceiving them, when a species of violence has been exercised towards them, to which opposition would be vain.

The Europeans who traded with the inhabitants of Louisiana, in imitation of those nations, availed themselves of the calumet, and participated in all the ceremonies which they practise in the reception of strangers, in obtaining liberty of passage through a country, in maintaining tranquillity of commerce, in lamenting the dead, and in strengthening the ties of alliance which they had contracted.

The natives of America reckon the lapse of time by nights * rather than by days, and divide it into lunar months. This mode is, however, corrected by the course of the sun, whence their years are regulated, and distri-

* The Hebrews, it appears by the sacred writings, began their nuethemeron by the evening. The Saxons, as well as the Gauls, reckoned by nights and not by days; and hence the se'nnight and fortnight still in use amongst the Britons.

buted into the four seasons, and into twelve months. The solar years are destined to mark the age of man, which is denoted by the attainment of a certain number of natal days. The same turn of expression is in use respecting the sun, who is said so many times to have regained the point from whence he commences his course. The number of years to be specified is frequently marked by the name of one of the seasons, and a person is said, in reference to his age, to have survived so many winters. Those inhabitants of America who had attained to a considerable degree of refinement, regulated also their years by the progress of the sun. The Peruvians computed their years by the summer and winter solstices; and for this purpose, towers and pillars were erected in different parts of the city of Cusco, and of the empire; the space between two towers, through which the sun passed at his rising and setting, determined the exact period of the solstices. The Inca, in order to make this observation with accuracy, placed himself in a convenient situation, from whence he viewed with attention whether the sun rose and set between the two towers which stood east and west. Some of the most intelligent amongst their *amantas*, or philosophers, made in another situation the same kind of observations, and from the result of these together, the time of the solstice was determined with a tolerable degree of accuracy. At the approach of the vernal equinox, the

inhabitants of Cusco made great rejoicings, particularly on a spot denominated *Colcampara*, or the Garden of the Sun. One of their principal festivals was celebrated at the brumal equinox, which was ascertained by the shadows of certain pillars placed before the temple of that luminary. When the shadows projected by these columns reached to particular points, upon a line drawn from east to west, experience had taught them to determine the proximity or distance from the equinox. If when the sun attained his meridian there was no shadow from the pillar, the true equinox was concluded to be on that day.

The Peruvians reckoned as many days in the year as are admitted by Europeans, dividing them into twelve lunar months, each distinguished by a name, and the eleven remaining solar days were again subdivided.

The solar year of the Mexicans consisted of three hundred and sixty days, distributed into eighteen months of twenty days each. As, however, the course of the sun allowed them five supernumerary days, they considered these in the same light as that in which they were held by the Egyptians. They were prescribed as days of exemption from all laborious pursuits, and on which the priests made no oblations. They were occupied only in visiting and amusements. After this intercalation, the new year commenced with the spring. The Peruvians at first accounted their year to begin from January, but afterwards

in the month of December, when their calendar was reformed by one of the Incas.

The Mexicans, besides the arrangement already mentioned, divided the year according to the seasons, into four equal parts; these had each a distinct name, and a different symbol, by which it was denoted. Neither their months nor their weeks were regulated like ours; the latter consisted of thirteen days. They also joined together a period of years, similar to the number of the days in their weeks, four of which composed an age, or fifty-two years. The form of this secular calendar was represented by a wheel, or by a cross with four equal branches, the sun being painted in the center. Every branch or spoke had its distinct colour, and was divided into thirteen parts, to specify the number of years. On the outer rim the principal events which had occurred in each year, were delineated in hieroglyphics.

In order to transmit to posterity the event of the conquest of their country, they painted on this wheel a man in the Spanish costume, with a hat on his head. But as this could not give a detail of the various occurrences which took place at that period, they supplied the defect by committing to memory, and retaining by frequent recital, several pieces of poetry or prose, composed by their learned men. These commentaries to the hieroglyphics were transmitted from father to son, and thus descended to posterity.

They had also a species of calico on which they delineated certain objects, in order to recal the recollection of memorable incidents, and to these delineations they added signs or numbers, so disposed as to assist in expressing a thought, or forming an argument. They had books drawn up in this manner, in which were preserved the memoirs of antiquity. The ceremonies of religion were also by this means recorded, and the books which concerned them were deposited in the temples.

As, like the Peruvians, they believed that the world should perish on the lapse of a certain number of ages, they extinguished, on the expiration of the last year of each secular period, the sacred fires in their temples, as well as those in their own houses; broke in pieces all the utensils which they had in use for food, as if they should no longer have occasion for nourishment, and seemed persuaded that the earth was about to fall into chaos, or to be finally dissolved. Impressed with this conviction, they passed the night in darkness, agitated between hope and fear. When they beheld the dawn of the morning announce the return of the sun, the air was every where heard to re-echo with acclamations of joy, swelled and extended by the sound of a variety of instrûments of music. They kindled new fires in the temples, and in their dwellings, a festival was celebrated by sacrifices and solemn processions, and they returned thanks to their God, who

in his bounty had revisited them with his light, and had introduced them to the commencement of another age.

The Peruvians had a mode of registering, by means of quipos, or strings of cotton, the important events which took place in their government. These appear also to have been used for the purpose of facilitating and rendering more accurate and expeditious, the modes of calculation. The objects of enumeration were represented by the colours, and the numbers were specified by the knots, and by means of them they were capable of forming a great variety of combinations. The care of these instruments of record and account was committed to certain persons, called *Quipocamayus*, whose number was regulated by that of the inhabitants of the cities and provinces. These officers kept similar reckonings, and operated as checks upon each other. One person might have transacted the business of the whole; but it was thought necessary, for the prevention of fraud or collusion, to divide that office into several branches. By means of these *quipos*, the annual tribute payable to the Inca was computed, a register of the army, of those who were slain in battle, and of births and deaths, was retained. In applying them to the purpose of historical records, they were found extremely defective; and, to explain them, songs and poems were composed, which were recited on certain

occasions, in order to diffuse a knowledge of them, and to refresh the recollection. They were thus transmitted from one generation to another.

When the Caraibs wish to remind themselves of some future transaction, in which they are to be engaged at a stated period, they take a certain number of peas, according to that of the days which are to elapse, and regularly every morning put one into a calibash, until the whole have been thus disposed of. They use also cords, similar to the *quipos* of the Peruvians, with which they aid the memory by tying a number of knots. They regulate their months by moons, and their years by harvests. They likewise compute them by the course of the pleiades.

The twenty-four hours are divided into sun-rise, mid-day, sun-set, and night. The year of many of the natives of North America is composed of twelve synodic months, with this distinction, that at the end of every thirty moons, they allow one supernumerary to pass, which they term the lost moon, and their reckoning is afterwards continued in the usual manner. They apply to every month a particular name. They know with tolerable exactness the hour of the day or night, even when neither sun nor stars are discernible.

The number ten, is, among the savages, a complete and perfect quantity. They reckon the units to the amount

of ten, then the tens by units, to a hundred, and a hundred in like manner to a thousand.

Although totally unacquainted with the science of geography, the natives describe with considerable correctness the countries which they have often traversed. They mark the north by the polar star, and delineate after their own manner, the harbours, bays, and coasts of lakes, the rivers, roads, mountains, morasses, meadows, and estimate the distances by days and half days; each day being five leagues, when they travel by land. When travelling by water, they can form an estimate of the distance which they have passed over, by the motion with which they have impelled the canoe, if on a smooth surface. If they move down a stream of water, they judge of the distance by the rapidity with which they are carried along by its current. Their geographical charts are formed on the bark of birch trees.

Besides their ordinary and necessary occupations, the savages have games of amusement and of exercise, which tend to strengthen and give play to the muscles of the body. One of their most celebrated games of hazard is conducted with nuts, or small ovals cut from bones, which are twice the size of cherry stones, and nearly of the same form, the sides being somewhat flattened. Their number consists of six or eight, one half being painted black, and

the other half of a yellow colour. They are put into a wooden bowl, which is kept in motion for some time, and then suddenly knocked against the ground, to cause the nuts to spring upwards. Sometimes the hand only is used, when the nuts are shaken like dice, and thrown upon a smooth skin, spread out for the occasion. If all the sides of the same colour are uppermost, or two of one, and two of another, the player gains; but if the number be unequal, he loses. Although the nuts are distinguished only by the marks on two sides, a number of combinations are yet expressed thereby, which tend to render the game protracted and agreeable. One half of a village sometimes plays against the other half, and even neighbouring villages assemble to take a part. They stake upon the issue of the game, furs, porcelain, and other articles of value, which become the prize of the conqueror. It is not unfrequent to see dependent upon this game, goods to the amount of a thousand crowns. There are some of the natives, in whom the passion for gambling is so predominant, that they will not only lose every thing they possess, but will stake their freedom for a limited period; and, after having stripped themselves naked, and lost their cloathing in the severity of the winter, will, with reluctance, withdraw from this scene of hazard. They will thus sacrifice every thing to the chance of fortune; and many prepare themselves for the game by a rigid fast.

The appearance of the savages, when engaged in this species of amusement, is eager and animated. Whilst the player is agitating the bowl or platter, they who wager on his side, cry with one voice, incessantly repeating the wish which they entertain for a particular colour and position of the nuts, whilst the adverse party exalt their voice on their part, and earnestly demand the reverse. They have another game of hazard, which requires considerable address. It is played with straws, or with small pieces of wood of unequal length, which, after being divided, are made to pass through their hands with admirable dexterity; an unequal number is always fortunate, but the number nine is superior to all others. The division of the sticks or straws, is calculated either for heightening or lowering the game, and bets are increased according to the number, until the conclusion. When villages play against each other, their attention becomes so powerfully attracted, that the game is prolonged for two or three days. Although every thing appears to be conducted with tranquillity, and with the shew of good faith, much chicanery, and many feats of address are notwithstanding practised. They are generally expert at slightness of hand, and seem to exert their skill in deceiving each other, and, at the same time in avoiding detection.

They have four or five different games which they play with the ball, one of which is conducted by placing two

marks at the distance of three or four hundred paces from each other, the players assembling in the middle space, or between the two boundaries. He who commences the game holds in his hand a large ball, nearly of the same consistence as that in use for cricket. He tosses it into the air in a perpendicular direction, in order to catch it when falling; all his associates in the play form a circle around him, holding their hands raised above their heads, to endeavour also to receive it in its fall. He who catches it tries to reach one of the posts, whilst the efforts of the opposite party are directed to intercept his way, and to oblige him to part with the ball, whilst he uses all his swiftness and dexterity to elude them. If at length he become overpowered, he throws the ball as far as he can behind him, that one of the last may seize it, in order to prolong the game. He who with the ball attains to either of the goals, is rewarded with whatever has been deposited as the prize.

A second game of this kind is that of the cross; the players separate themselves according to their numbers, and divide themselves as equally as possible into two bands. A line is then drawn through the middle of the ground, on which the ball is placed. Two other lines are likewise traced behind the parties, and two more distant lines, to serve them as boundaries. They who by lot are chosen the first, propel the ball towards the opposite party, who

use all their efforts to send it back to the spot from whence it was advanced. The game thus continues in an alternate state of fluctuation, until one side or the other shall have pressed its opponents to retreat to the limits which it ought to defend, and which, if the ball passes, the game is lost.

A third exercise of this species is practised with a small ball by young women, three or four of whom form a party. The ball is an inflated bladder, which is always kept in the air, and is long retained in that situation by a multitude of hands, from which it is made incessantly to rebound.

The use of raquets with balls, composes a fourth amusement. The ball is made of a piece of scraped deer skin, moistened and stuffed hard with hair, and strongly sewed together with the sinews of the same animal. The ball is struck with the raquets, and thrown to a great distance, when the player is not interrupted by some of the opposite party. At each end of the goal, which is about five hundred yards in length, two long poles, three yards apart from each other below, but inclining outwards, are fixed in the ground. The party who throws the ball over these counts one; but if it pass underneath, it is returned, and played as before. The players are on each side equal in number. The ball is thrown perpendicularly into the air

from the centre of the ground, and in a direct line between the two extremities ; it is kept up for a considerable time, and flies to and fro from the raquets, without ever touching the earth, as it must not be caught in the hand.

The Californians are less favoured by nature, both with respect to mental endowment, and to figure and appearance, than almost any nation on the continent of America. They are small in stature, destitute of bodily strength, and of that love of independence which characterises the northern nations. Their whole leisure seems to be dedicated to two games. The first, which is called *takersia*, consists in throwing and rolling a small hoop of three inches in diameter, within a space of ten square toises, cleared of grass, and surrounded with fascines. It is played by two persons, each holding a stick of the size of a common cane, five feet in length. Whilst the hoop is in rapid motion, they endeavour to catch it with the stick, and to raise it from the ground, by which two points are gained ; stopping the hoop with the stick is equal to one point : three are the whole number of points allotted to this game.

To the other amusement the name of *toussi* is given. It is played by four persons, each having in his turn a piece of wood in his hand ; his partner, in order to withdraw from the play the attention of the opponents, exhibits a variety of odd and whimsical contortions. It must be

guessed in which hand the wood is concealed, and if the conjecture is realized one point is gained; but if the contrary a point is lost. He who gains conceals the piece of wood in his turn. The number of points is five, and the prize consists of beads, or the favours of particular women.*

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* Voyage de la Pérouse.

CHAPTER XVII.

THE CHACE AND FISHING, SOLE SOURCES OF SUBSISTENCE AMONG THE ERRATIC TRIBES—THE BEAVER—ADMIRABLE ECONOMY OF THAT ANIMAL—MAN ITS ONLY ENEMY—THE ORIGNAL OR MOOSE DEER—CHACE IN THE SOUTHERN PARTS OF CANADA—THE CARIBOU—THE BUFFALO—PRACTICE FOLLOWED PREVIOUS TO THE INTRODUCTION OF FIRE-ARMS—DOGS USED IN THE CHACE—MODES OF FISHING.

IF, in the estimation of the savage, war be of all other employments the most noble, and in which he conceives himself most honoured, he cherishes, in this respect, ideas not foreign to a considerable part of mankind, as the security and glory of nations chiefly depends on their strength and warlike disposition.

The chace and fishing form his most ordinary occupations, because they are necessary for his sustenance, and his protection from the rigour of the seasons; from that source he derives the food with which he is nourished, the dress which defends him from the cold, the oil with which he anoints himself, and the furs he employs in commerce. The erratic tribes are supported by the chace and fishing alone; for a certain part of the year they betake themselves to the rivers, or move along the confines of the sea

or of lakes; the other seasons they pass, particularly the winter, in pursuit of the wild animals of the forests.

The beaver, whose furs are of such general utility, not only in the state in which they are originally procured, but as a material article employed in several of the manufactures of civilized countries, is found in the wilds of North America in much greater numbers than most of the other animals, and forms a principal object of the chace of savages. It has a flat, oval tail, shaped like a tongue, and covered with scales, which directs its movements when it betakes itself to the water. Its hinder feet contain between the toes, membranes like those of aquatic birds, to accelerate its progress in swimming; and the fore feet, which are found without these substances, it occasionally applies in the same manner as the monkey, but to more useful and more admirable purposes. This singular combination, in the same animal, of terrestrial and aquatic organs, is an endowment peculiar to itself, and renders it capable of extraordinary and no less astonishing efforts.

The beavers associate in bands to the number of about an hundred in each, and are supposed by several who have witnessed their economy, to possess a certain jargon, by means of which they communicate their sentiments to each other. Certain it is, that they have a mode of consulting together respecting the construction of their cabins, their

dykes, their artificial lakes, and many other things which concern the preservation and safety of their republic. They are said to station centinels, whilst they are occupied in cutting down with their teeth, trees as large in circumference as casks, on the borders of the lakes; and these centinels, by a cry or by knocking their tail against the surface of the water, give warning of the approach of men or animals, when the others instantly forsake their labours, and plunging into the water, save themselves by swimming to their cabins.

When beavers have made choice of a meadow traversed by a rivulet, they construct, by their joint operation, dams or causeways, which, impeding the course of the water, produce an inundation over the whole meadow, sometimes several leagues in circumference. The dam is composed of trees, which these animals cut down with their four incisive teeth, drag along through the water, and arrange across the river, in the situation most convenient for stopping its course. They afterwards bring grass, small wood, and clay, in their mouths and on their tails, which they deposit between the wood with so much industry and art, that a wall of masonry of greater strength could scarcely be constructed. They labour during the night with diligence and perseverance. Their tails supply the want of trowels, their teeth serve them for axes, and their fore feet for hands. Dykes, two or three hundred

feet in length, twenty feet high, and seven or eight in thickness, are thus completed in the space of five or six months, although not more than a hundred of these little animals have assisted each other in the operation. The savages never destroy these dykes, but, from a principle of superstition, allow them to remain entire, and are satisfied with making only a small passage for the draining of the water. Besides the faculty which the beavers possess of cutting down trees, the judgment which they have acquired, in directing the fall of these immense masses upon the water, appears still more singular. They pay attention to the direction of the wind, and carry on the process in such a manner, as to derive aid from thence, and thereby to insure the falling of the tree upon a lake, or across a rivulet.

The neatness and convenience of their habitations seem to evince a greater portion of skill and ingenuity than even the dykes, both strength and address being necessary to enable them to plant six stakes in the bed of the water. These are arranged exactly in the centre of the pond, and upon them their house is erected, in the form of an oven, being composed of clay, of grass, and of branches of trees, to the height of three stages, in order to possess a retreat, by ascending from one to the other when the waters are increased by inundations, caused by the melting of the ice and snows. The floors are made of

junks of trees, and each beaver has a distinct apartment. The entrance is from beneath the water, where a large hole is made in the first floor, surrounded by tender branches cut into small pieces, that they may be more easily drawn into the cells when they are inclined to eat, for, as these constitute their principal food, they have the foresight to lay in a great store, particularly in autumn, before the frosts congeal their lake, and confine them to their cabins for two or three months.

The precaution which they use to establish and maintain order in their republic, and to guard against pursuit, is admirable. All other animals upon earth, however strong, however swift, vigorous or armed by nature, stand in awe of creatures that are capable of injuring them. The beaver, however, seems to have no other foe than man to apprehend. The wolves, the foxes, and the bears, are little solicitous to attack it in its cabin; had they even the faculty of diving, they would not find the event greatly to their profit, for the beaver, with his incisory and penetrating teeth, is capable of maintaining a formidable defence.

It is generally at the end of autumn that the savages leave their villages in canoes, to post themselves in situations favourable for the chace, and they assign for each family a certain district; the huntsman establishes his cabin in the centre of the space allotted him. There are in

each family eight or ten huntsmen, who for their district have the ranging of five or six lakes. On each lake there is at least one beaver lodge, and sometimes two or three. These huntsmen, as soon as they have erected their huts, employ themselves in making snares for otters, foxes, bears, land-beavers, and martins, on the borders of the lakes; which, when placed, they regularly visit every day. But they would sooner perish with hunger than exceed the boundaries prescribed, or pillage the snares of their fellow-huntsmen. During the season of the chace, which continues for four months, they live in abundance, finding a quantity of fish, animals, and birds, greater than they are able to consume.

The beavers are seldom taken in snares, unless they are baited with a species of willow which is rare, and of which they are very fond. The mode of taking them in autumn is by making a hole of three or four feet in diameter in the foundation of the dyke, to draw off the water; and the beavers being left dry, the savages find them an easy prey; they generally spare about a dozen of females, and half a dozen of males. They afterwards carefully repair the hole which they made, and the pond is again filled.

In winter, when the waters are frozen, they make holes in the ice around the lodges of the beavers, in which nets are fixed from the one to the other, and when they are properly extended, they uncover with axes the cabins of

these poor animals, which throwing themselves into the water, and returning to breathe at the holes, are entangled in the snares, from whence none escape but such as the savages are inclined to exempt from the general havock.

Otters have been known to assemble in a considerable number towards the month of May, and to have the boldness to attack the beavers in their lodges; but they have always been repulsed with damage. One beaver, by means of its teeth and tail is said to be a match for three otters.

Beavers which have their habitations in ponds or lakes are seldom taken in the snares which are placed in the woods. The martin, the lynx, and some other animals of a smaller class, are generally such as are there caught. The savages visit their traps regularly every day, bringing to their huts the prey which they find. The slaves strip the animals of their skins, which they extend in the open air to dry. This process is continued until the termination of the hunting season, which takes place on the general thaw, when the furs are arranged in packets, and transported to the situation where the canoes were left on the first arrival of the savages in the country of the chace.

The white beavers are much esteemed on account of their rarity, although their fur is neither so abundant, nor of such a quality as that of the common beaver. They are as seldom to be met with as those which are perfectly

black. From the tail of the beaver resembling, in the use to which it is applied, that of the fish, this animal was pronounced by the physicians of Paris, to belong to that class, and in consequence of this declaration the theologists decided, that its flesh might be eaten on days of *maigre* or of abstinence from the flesh of animals. In preparing the beaver for table, it ought first to be boiled to a certain degree, to deprive it of a peculiar taste which is disagreeable, and then it ought be roasted. Dressed after this manner, it constitutes a dish by no means unpalatable.

These animals, in prosecuting their labours, are said to have no chiefs to direct them, but each is acquainted with the task it ought to perform, and the whole is conducted without embarrassment or confusion, and with a wonderful degree of regularity. Our astonishment in contemplating the extraordinary and powerful instinct of these animals, may be in some degree abated when we reflect that the Supreme Intelligence is perhaps pleased, in these beings devoid of reason, to display his wisdom and power, in order to evince to mankind, that reason itself, from the presumption with which it is accompanied, is frequently the source of human error and misfortune.

It is by the store of tender boughs which the beavers collect for their food during the winter, that the savages form a conjecture concerning the probable duration of

that season, and in this respect they are seldom deceived.

There are some beavers which burrow like rabbits, and which never enter the water. These, on account of their indolence, have been expelled from some lodge, and by sheltering themselves in holes, their fur becomes worn and of a much inferior quality. The beavers never forsake the pond where their dwellings are constructed, but on the smallest noise, dive, and remain under water, returning as soon as the alarm is over. The number of these animals in one lodge amounts sometimes to eighty. Were they capable of discerning the reason why perpetual warfare is waged against them, they ought to flay themselves alive, since it is only for their furs that they are destroyed.

A large beaver is twenty-six inches long from the back of the head to the root of the tail. Its circumference is three feet eight inches, its head is seven inches long, and six in width; the tail is fourteen inches long, and six in the broadest part, and in the middle one inch and two-tenths in thickness. The scales with which the tail is covered are in the shape of irregular hexagons, forming, like those of fishes, an epidermis. This part is frequently immersed into the water to prevent its becoming stiff. The skin of the animal, exclusive of the tail, usually weighs two pounds.

The orignal, or moose deer of North America, is remarkably tall, being generally sixteen or seventeen hands in height. Its hind quarters are low, the position of the shoulders is high, the legs and feet are like those of the stag, and the tail is about four inches long. A coarser kind of hair, of considerable length, covers the withers, the neck, and the summit of the shoulders, like those of the buffalo. The head is more than two feet in length, and is carried in a forward position, which gives an appearance of aukwardness. The *moufle* or snout is disproportionably large and crooked, and the nostrils so capacious and distended, as to admit the half of a man's arm. The horns are equally long with those of the stag, but considerably broader, and are renewed in the same manner. The orignal, it is asserted, is subject to the epilepsy, and when the fit comes on, it rubs the back part of its ears with its fore feet until there is a copious effusion of blood. Its ears are uncommonly large and pointed, resembling those of the ass, and it carries them much in the same manner. The hair of this animal is a mixture of light grey and deep red, becoming more hollow when old age approaches, but never losing its elastic property.

The savages consider the orignal as an animal of good omen, and conceive that they who dream of it may flatter themselves with the prospect of enjoying long life. With

respect to the bear, the reverse is supposed, except at the periods when they go to hunt that animal.

The orignal is fond of cold climates; it grazes in summer, and in winter it feeds upon the bark and twigs of trees. When the snow covers the surface of the ground to the height of several feet, the orignals assemble in bodies on some spot surrounded by pine-trees, to shelter themselves under the verdure from bad weather, and they remain there as long as they can find any food. At this period they are easily overtaken in the chace, as the sun has acquired sufficient power to dissolve the surface of the snow. The frost, during the night, forming an incrustation of ice, the orignal, which is heavy, breaks through it with his small and forked hoofs, excoriates and wounds his legs, and with difficulty extricates himself from the holes. When there is but little snow, he cannot be approached without trouble, and sometimes not without danger to the huntsman; because, when wounded, he is furious, turns boldly upon his pursuer, and will trample him under his feet. He is in this situation eluded by throwing a garment in his way, upon which he will vent his passion, whilst the huntsman, concealed behind a tree, may take means to dispatch him. The orignal always moves in a quick trot, which can be prolonged for a considerable space, but as few animals are capable of exerting their speed with a continuity equal to that of man, the savages

Moose Deer of North America.
(17 Hands High)

in the end outrun it. It is said to kneel when it eats or drinks, which is probably the case, from the length of its fore legs, and the uncommon shortness of its neck.

The more southern nations of Canada have a mode of hunting which is simple, and exempts them from incurring any risque. The huntsmen divide themselves into two parties; the one embarks in canoes, and the men arrange themselves at a small distance apart from each other, forming a crescent sufficiently extensive, and whose extremities approach the shore. They who remain on the land, there perform the same manœuvre, and thus encircle a considerable space. They then let loose their dogs to rouse all the deer within their compass, driving them before, and compelling them to betake themselves to the water, which they no sooner enter than they are shot at from every canoe. Thus it seldom happens that one of these animals can effect its escape.

The orignal has other enemies besides the savages, which make war against it with no less violence. The most formidable of these is the *carcajou*, a species of cat, whose tail is of such a length as to twist several times around its body, and whose hair is of a reddish brown hue. As soon as he arrives within reach of an orignal, he springs upon him, and fixing himself on the neck, which he entwines with his tail, opens with his teeth the jugular vein. This dangerous foe can only be dislodged by the orignal's

throwing himself into the water as soon as he is seized on: the *carcajou*, unable to live in that element, instantly relinquishes his hold. But if water be too distant, he has sufficient time to destroy the orignal.

The stag of Canada is the same with that of Europe, but in general somewhat larger. It is not much disturbed by the savages, who do not hunt it with their usual forms, or with any preparation.

The case is different with respect to the *caribou*, an animal somewhat less in size than the orignal, and equal to the hind in agility. Its hoofs are remarkably large in proportion to its legs, and spread when placed upon the ground, which give it great facility in travelling, particularly on the surface of the snows. Caribous are not found in any great numbers in those parts of Canada which are frequented by huntsmen. The skins of these animals are, when dressed, of uncommon toughness and pliancy, and being at the same time very soft and thin, can be converted to the purpose of forming many useful articles of apparel.

In hunting wild cattle, the savages generally surround a considerable extent of land, and set fire to the woods within it. These animals, terrified by the flames, endeavour to effect their escape, and are then encountered and killed.

The buffalo of North America is larger than that of

Europe ; it has short horns, of a shining black colour, and handsome shape, rising but little from the forehead, being more pointed and thicker at the root than those of European cattle. The legs are thick and short, and covered with long hair. A large beard hangs down from the muzzle, and a quantity of long hair falls from the summit of the head, over the eyes, which gives it an hideous appearance. It has upon its back a hump or rising, which augments until it reaches the top of the shoulders. Towards the neck it is suddenly elevated to the height of about eighteen inches, and narrows at the summit, being covered with long dark hair. The remaining parts of the body are invested with a dusky wool, which is of a quality extremely fine, is much valued, and can with great facility be used in manufactures. The quantity usually contained on one skin, is about eight pounds. The breast of this animal is very broad, the hind parts small in proportion, the tail short, and the neck almost lost in the immense shoulders. The head is rather large. As soon as it perceives a human being it betakes itself to flight, and one dog will chace a whole herd The sense of smelling is in this animal acute, and in approaching him it is necessary to go against the wind. When wounded, he becomes outrageous and turns upon his pursuer. The flesh of the female is excellent, but that of the bull is hard and tough. The skin is of a good quality, easily dressed, and although

strong, becomes pliant and soft like that of the caribou, or of the doe. When dressed in the inside with the wool and hair remaining on the outer part, it is used by the Canadians for the purpose of wrapping around the legs, when they travel in their carioles or winter vehicles, and is then called a robe. With this precaution, the most intense cold, in travelling, may be for a considerable time kept from the extremities.

In autumn the buffalos are very fat, because, during summer, they feed in luxuriant meadows, where the grass reaches to their necks. The vast countries bordering on the Missisippi, and to the westward of that great river, so abound in meadows, that they seem to be the element for cattle and deer. At intervals, and not far remote from each other, there are woods, into which these animals retire to ruminate, and to shelter themselves from the heat of the sun. The buffalos change their country according to the revolution of the seasons, and the diversity of climates. When in the northern latitudes, they begin to perceive the approach of winter, they pass towards the south, following one another, forming files of sometimes a league in length, and the whole halt at one place to rest themselves. The roads along which they move become beaten, and the grass appears not to grow thereon. They swim over the rivers which intercept their progress. The cows, to avoid the danger of being attacked by wolves,

go to the islands on the Missisippi to bring forth their young.

That they may not exterminate these animals from their country, the savages usually pursue such only as have been wounded by arrows. The rest are allowed to escape by flight. They multiply with such rapidity, that whatever havock may have been made among their number, it will appear on the ensuing season to have suffered no diminution.

The savage women manufacture thread of the wool of the buffalo, and weave it into a cloth, for the purpose of making bags to transport their provisions, which are smoked, or dried in the sun.

When the nations bordering on the Missisippi discover a herd of buffalos, they avail themselves of the use of fire in the same manner as the savages of Canada. They assemble in great numbers, and set fire on all sides to the dry grass which surrounds these animals, leaving a few narrow passages. The buffalos run along the places exempted from the fire, and pass nigh the savages, who with their bows and arrows sometimes kill a hundred and twenty in one day. A distribution of them, according to the number of persons employed in the chace is made; and the huntsmen returning to their village, send out the women to transport the carcases thither. With seeming content and satisfaction they accordingly repair to the

place where the buffalos were slain, and with facility convey them to their respective abodes.

The natives on the banks of the river de la Plata, hunt the wild cattle and other animals which abound in these regions, by means of thongs formed of leather, one end of which is attached to the saddle of a horse, and the other forms a running knot. Thus equipped, several persons assemble, and chace, through the midst of the herds, the particular animals which they wish to ensnare. The first who can reach them throws his snare, and seldom fails thus to seize one of them by the horns. A second person, whilst the bullock follows the horse of him who has secured it, endeavours to fix his own snare on one of its hind legs. The moment he has succeeded, the horses, trained to this mode of hunting, turn swiftly round, each on the opposite side, and the shock thus given in stretching the snares, throws the animal upon the ground. In this state the riders dismount, and easily dispatch it, thus secured and unable to defend itself. In the same manner they also frequently overcome tigers. The facility of procuring food in these vast plains, induced the dogs which were brought from Europe, to leave the habitations of men, and they have multiplied in prodigious numbers. They often assemble in bodies to hunt the cattle, and will sometimes even attack a man on horseback.*

* Voyage de Bougainville.

Before the introduction of fire-arms among the savages, the following mode of hunting the deer and other wild animals, was practised. Twenty or thirty men having set out upon a party of the chace, erected for themselves huts composed of branches and of the bark of trees, and afterwards constructed an enclosure in the form of an equilateral triangle, but with the base open. It was composed of long pallisadēs of nine feet, the two sides were five hundred paces each, in length, and at the upper angle there was a small aperture of about five feet in width. The whole of this structure was usually compleated in eight or ten days. Having made the necessary preparations, they set out half an hour before day-break, to enter into the woods to the distance of about half a league from the inclosure, separating from each other about twenty-four paces; each person had in his hand two sticks, which he struck incessantly one against the other, marching at the same time with a slow pace until he arrived at the triangle. The deer, roused and astonished by the noise, fled before the savages until they reached the snare, which they were compelled by the huntsmen behind them to enter. They ran along the pallisades towards the angle, to which the savages quickly pursued them with their bows and arrows in their hand, ready to shoot, crying aloud at the same time, and counterfeiting the howling of wolves. Alarmed by this formidable noise, they were constrained to pass

through the narrow aperture at the angle, towards which they were briskly followed by the archers, and were all taken, there being scarcely any means by which they could escape.

This mode of hunting, which was productive of amusement as well as profit, was generally repeated every two days alternately, so that in a few weeks an immense number of these animals were procured.

Few of the animals on the continent of America are formidable to man, nor do they equal in any degree the ferocity of those beasts of prey which inhabit the wilds of Asia and of Africa. The tiger of South America is comparatively innoxious, but this mildness of disposition is perhaps only negative, and may arise from the quantity of food always within his reach.

The dogs in use among the savages for the purposes of the chace, are of the size of a small pointer, with erect ears, having somewhat the appearance of the wolf. They are faithful and attached to their masters, although they are never caressed and are sparingly supplied with food.

The reddish coloured bears are extremely vicious, and approach boldly to attack the huntsmen, whereas the black bears generally fly from them, unless they be wounded, when they become furious, and turn with ferocity upon their pursuers. The first are smaller and more active than the latter.

The white bears have a monstrous appearance, and are of an extraordinary length; their head is terrific, and their hair strong and thick. They are so fierce, that they will boldly approach to attack a boat with several men in it. They can swim without resting, for a very long period. Their food is fish, and they seldom forsake the coasts of the sea.

The crocodiles of America differ not from those of other warm climates in the eastern countries of the globe. They are ensnared by the natives, with cords made of the inner bark of trees, and are dragged to an inclosed place on the confines of the waters, where they are turned on their backs, and attacked in the most vulnerable part. As they seldom proceed far from the water in search of food, they are by no means formidable to man, unless he enters into their element for the purpose of bathing or swimming. It is then that danger is to be apprehended from them.

The silver as well as the black foxes are of the same form with those of Europe. The latter kind, which is found in the coldest countries, is extremely rare, and the skins sell at a very high price.

When the savages go in chace of deer, they frequently disguise themselves in the skins of those animals, and thus approaching near to a herd, make considerable havock amongst it, by firing with fusils, or shooting with bows and arrows. The deer when pursued will throw them-

selves into the first river or lake they can reach, but the savages, who generally have canoes in readiness, rapidly overtake them.

The animals of the south parts of Canada consist of buffalos, small red deer, roebucks of three different species, wolves, lynxes, small tigers, ferrets, weasels, squirrels of an ash colour, hares, rabbits, tessons, beavers, bears of a brown colour, musk rats, and red foxes.

Those of the northern regions are, orignals, caribous, black, silver, and red foxes, polecats, carcajoux, porcupines, badgers, martins, racoons, wolves, bears, black and white beavers, minxes, fishers, otters, musk rats, elks, large stags, siffleurs, or whistlers of the wood, squirrels of various kinds, and ermines.

The birds of the southern parts of Canada are, eagles of two kinds, vultures, huards or loons, swans, black geese, black ducks, plungers, water rails, pelicans, turkeys, red partridges, pheasants, cranes, blackbirds, thrushes, pigeons, parrots, crows, hawks of various kinds, owls, snipes, plover, swallows, kingfishers, woodpeckers, and birds of prey of a great variety of species. Nightingales differing from those of Europe, mocking birds, and many little birds of exquisite beauty and splendour of plumage, to which may be added two or three kinds of humming birds.

The northern parts of Canada are visited in the milder

seasons by bustards, wild geese, ducks of ten different species, teal, magpies, robins of a large size, starlings, parrots, moyaques, cormorants, herons, gulls, woodcocks, snipes, plovers, plungers, gannets, lapwings, corbijoux, chevaliers, pigeons, white partridge, red partridge, large brown partridge, wood partridge, turtle doves, ortolon or snow bird, woodpeckers of various kinds, kingfishers, etourneau, gulls, crows, vultures, hawks, owls, swallows, merlins, sawbeak a kind of duck, water rails, sparrows, recollets, yellow birds, goldfinches, and nightingales.

The huard or loon is a bird larger than a goose, whose feathers are almost impenetrable, and which frequents the great rivers and lakes of Canada. Its plumage consists of black and white feathers, its beak is strong and pointed, and its neck is uncommonly short. In summer it continues alternately to dive and to remain on the surface of the water, as it is unable to fly to any great distance.

The wood-pigeons are so multitudinous, that at certain seasons they obscure the atmosphere in parts of the country which are not much settled, and are frequently knocked down in great numbers, by means of long poles. Their flight is so rapid, that when two columns, moving in opposite directions at the same height in the atmosphere, encounter each other, many of them fall to the ground, stunned by the rude shock communicated by this sudden

collision. Shot, if fired as they approach, will seldom make any impression on them; the only certain method of bringing them to the ground is by firing immediately after they pass. A considerable portion of the produce of the cultivated lands was some years ago devoured by these birds, and wherever they rested, they appeared to cover, like leaves, a great part of the trees of the forest.

The reptiles and insects of this country are, snakes of various kinds, lizards, asps, lowing frogs, ox-flies, flies of various sorts, musquitoes, brulots or sand-flies, butterflies in great variety, some of which are remarkable for their size and beauty of colouring, beetles of different magnitudes and shapes.

The fish produced in the river Saint Lawrence are, whales of different kinds, sea-cows, porpusses white and brown, sword-fish, cod, salmon, eels, dolphins, bass black and white, sturgeon, mackarel, gusperot, herrings, pickerell, chad, haddock, pike, musquenongé, turbot, hallibut, plaice, lamprey, sprat, perch, ray or thornback, tench, congar, smelt, roach, barfish, white fish, chub, oysters, crawfish, lobsters, and other shell-fish. In the smaller rivers are trout of different species, and of a superior quality.

The savages catch the fish in the rivers and lakes either by spearing them with a long wooden fork sharpened at the points, or shod with iron, or by placing nets where a

rivulet, or spring of cool water empties itself into a river or a lake. Across its mouth they plant stakes, leaving a small opening for the fish to enter, when they become entangled in the snares. The trout in the small lakes, and less considerable rivers, resort during the heat of summer to the springs and rivulets, whose waters flowing through the shadowy and gloomy forests, remain always cool and limpid. The natives procure fish in the winter season by making holes in the ice, and carrying thither at night flambeaux of birch bark, by whose light the fish are attracted to the openings, and are there taken by means of the spear, or entangled in nets.

The large partridge of Canada resembles in a much greater degree the pheasant than it does the European partridge. It is of a larger size than the grey or than the red-legged partridge, and has on each shoulder a hairy tuft of a darkish colour. It usually perches on trees during the day, sometimes alone, at other times in small coveys of eight or ten. Spaniels, which bark at the foot of the lofty trees where these birds are perched, are generally used as guides for the sportsman. In the months of April, May, September, and October, they produce an uncommon noise, by beating with their wings against a fallen tree. This is continued for a space of six or seven minutes, when it ceases, and is recommenced alternately. The same trees are generally chosen for this purpose, and from

break of day until sunset, the solemn silence which prevails throughout the forests is thus at intervals interrupted.

The savages use in the chace the skins of wild geese and of ducks stuffed with hay, attaching the feet to boards which they place on the surface of still water, and construct in the vicinity, or on the borders of the lake, a hut composed of leaves and branches, under which they conceal themselves three or four together, after having secured their canoes. In this situation they await the geese, the ducks, the teal, and a number of other birds, with which certain parts of the country abound. These beholding the stuffed skins with the heads raised in a natural attitude, alight to repose themselves on the same planks, and thus become an easy prey to the men who lie in wait for them.

CHAPTER XVIII.

MALADIES OF THE SAVAGES—MODES OF CURE—PRACTICE OF THE CARAIBS—FUNEREAL RITES—NORTHERN TRIBES—MEXICANS—NATIVES OF NEW GRENADA—IDEA OF AN HEREAFTER—GRIEF FOR THE LOSS OF FRIENDS—WIVES OF THE INCA OF PERU SACRIFICED ON HIS TOMB—RESPECT FOR THE MEMORY OF DEPARTED RELATIVES.

THE condition of savage life exhibits sometimes a state of indolence, at others, of excessive fatigue. His continual exposure to the influence of the weather, the frequent change of situation, the long voyages which he undertakes by means of the natural canals which fertilize and beautify the wilds through which he roams, the simple food with which he is nourished, exempt the Indian of America from many maladies which are the necessary offspring of a refined and artificial mode of existence.

Irregularity, not only with respect to his nourishment but to the exertions which he makes, and to the inactivity in which he indulges, seems to be a necessary evil incident to man in an uncivilized state. If his efforts in the chace have been unsuccessful, he is exposed to suffer from

inanition, and should he have been so fortunate as to procure abundance, he gives a loose to his appetite, and devours an immoderate quantity of food. The fatigues which he encounters, and the little precaution which he uses, to guard his body from the vicissitudes of the weather, being sometimes exposed to scorching heat, at other periods to the most rigorous severity of cold, tend, in some degree, to render his constitution vigorous and robust. There is scarcely to be found among any of the tribes a person that is deformed. They are strangers to the gout, the gravel, apoplexies, and sudden death; and they probably never would have known the small-pox and some other epidemical disorders, but for their commerce with Europeans.

Whatever exemption from many maladies known to civilized societies they may derive from their mode of life, the natives of North America are, nevertheless, subjected to several severe afflictions, among which are scrophulous complaints, caused by the crudity of snow-water, which they are frequently necessitated to use in the hunting countries, not only for drink, but for boiling their food. It is, perhaps, partly from the same cause, and from the exposure of their stomach and breast, that they contract a species of consumption to which they are unable to apply a remedy, and which undermining the constitution, cuts off many at an early period of life.

They who are so fortunate as to avoid these infirmities, and other evils to which they are subject, arrive at an advanced period of life.

In the earlier ages of mankind, the whole of the drugs in use for the healing art were, like those of the Indians of America, simple, uncompounded, and in general easily procured. Plants, whose salutary virtues became known, rather by long experience and acquaintance with their use, than by subtile reasonings, constituted the natural medicines by which health was frequently restored.

The savages seldom go beyond their cabins in search of medical practitioners, as they are usually acquainted with the effects of certain herbs with which their native forests supply them. They sometimes, however, employ certain men who have acquired reputation among them, particularly if they have succeeded in the cure of a malady similar to that which is intended to be removed.

But when a suspicion is entertained that the disorder originates from mental inquietude, by pining for the possession of an object which cannot be procured, or if the patient or his relatives be persuaded that the disease is the effect of sorcery, it is then that recourse is had to extraordinary remedies, and that the aid of the jugglers is called in. These men fail not, on such occasions, to exhibit their self-importance, and employ all the mummery of their art to detect, or to remove the pretended spell.

which is otherwise supposed to occasion death to the person over whom it had been thrown.

The natural medicines of the savages would afford an extensive and curious subject of enquiry. The southern and northern regions of America are, throughout their vast extent, replete with an infinite variety of plants of wonderful properties, among which are many powerful specifics for certain maladies, and by means of which extraordinary cures are performed.

The natives compound, as an application to wounds, a liquid partly balsamic, which sometimes is productive of notable effects. Of this composition there are three varieties; one is made of vulnerary plants, among which different classes are established according to the efficacy of their virtues. Another is made up from the roots of what they term vulnerary trees. A third is compounded from the bodies of divers animals, especially the hearts, which they dry and form into a powder or paste.

One of these appears not much impregnated with foreign matter, being only of a colour somewhat more yellow than common water. The effect of this prescription is intended to expel from the frame, not only the vicious humours which collect in a wound, and to remove splinters from bones, but also to facilitate the extraction of the heads of arrows. The commencement of the remedy is by drinking of this liquid, which also serves for the

sustenance of the patient while he is in danger. The operator, after having examined the part affected, drinks also of the liquid, that his saliva may be impregnated therewith before he sucks or syringes the wound with his mouth. This office being performed, he covers and binds up the wound in such a manner that it may not receive any injury, conceiving that all extraneous substances which touch it, tend only to irritate and to retard a cure. The dressing is from time to time regularly removed, and the same process is repeated. This mode of treatment is generally so efficacious, that no fungous flesh is perceived; and if the patient observe a regular regimen, and do not subject himself to any indiscretion, he is soon restored to health. In the cure of ruptures, dislocations, and fractures, they are no less successful. Broken bones have been joined so completely, that the patient has in the course of a week been restored to the free use of the afflicted member. Their topical remedies are, in general, excellent, but the same observation cannot be extended to their other prescriptions.

The jugglers or quacks carry their pretended medical acquirements to a great height, and scrutinize the cause of the disease in the secret operations of the heart. They endeavour to develope the desires whose fulfilment is essential to the re-establishment of mental tranquillity.

If the patient be a person of consideration among his

countrymen, they fail not to sport with his repose, and to prescribe a remedy which sets the whole of the community in action. They will assert that the soul of the sick has directed its desire to the attainment of several different objects, some of which are, perhaps, of the most costly description; the others consist of recreations, dances, ballets, feasts, and other species of amusements.

The prescription having been made public, the chiefs of the village hold a council as if on an affair important to the interests of the association, and deliberate whether they should indulge the wishes of the sick person. Having come to a decision, they send a deputation to him to learn from himself the objects of his desire. He well knows how to act his part, replying with a feeble voice that his wishes are involuntary, and that they will urge him to his end if not satisfied by the attainment of the articles which he names.

The chiefs immediately employ themselves in furnishing to the sick the accomplishment of his wishes; and, calling a public assembly, they exhort every person to supply something for that end. Individuals upon these occasions pique themselves upon their generosity, and as the contribution is made at the sound of a shell, each is ambitious to be more liberal than another. If the patient recover, these presents become his property, but if he die, they remain with his relations. Thus, in the course of a day a

person may become rich. After this ceremony a dance is proclaimed, which is practised in presence of the sick person for three or four successive days; at the conclusion his relatives give a feast to which all are invited. He fails not to affirm that he is now cured, although he may perhaps die very soon after the celebration of these ceremonies. But as it often happens that these disorders are only assumed, or are at the utmost but slight and transitory complaints, they become thus removed, and the quacks fail not to extract from thence an augmented source of profit and reputation.

The venereal malady, which Europeans carried from America to their own continent, the savages not only cure, but often defend themselves against its effects by means of drugs made from gayac and sassafras. For such persons as are attacked by this malady, cabins are prepared at a distance from other habitations. They are kept apart from the rest of their countrymen, as was the practice of the Jews towards those who were afflicted with the leprosy.

In pleurisies, and in maladies where pain is confined to a certain quarter, they endeavour to counteract it by repercussion, and apply the remedy in an opposite direction. In fevers, they temper the heat of the blood by medicinal herbs of a cooling quality. Diet is with them a material part of the remedy, and their regimen consists

only in abstinence from certain viands which they conceive to be hurtful to the disorder with which the patient is afflicted. Until their intercourse with Europeans they were unacquainted with bleeding, and the manner in which they now perform that operation shews they have but very little knowledge of its practice. They aukwardly scarify with sharp stones, or with bones of fish, that part of the body which is affected by pain; they then make use of empty gourds or calibashes filled with combustible matter and fire, which they apply to the wound.

Perspiration is among them an universal remedy of which they make frequent practice. It is equally in use for the sick and for the healthy, who thereby free themselves from the redundant humours which might have altered the state of their health, and produced infirmity. The sudatory or place for performing this operation is a small round cabin about seven feet high, capable of containing several persons.

Nature has bestowed on every country and climate specific remedies for the maladies to which its inhabitants are subject. The Indians generally carry with them an antidote for the bite of snakes, which they chew previous to applying it to the wound.

The Caraibs immerse the sick in cold water, and afterwards compel them by flagellation, to run around a large

fire, until out of breath and ready to fall down, when they are conveyed to their hammocks. The patients are restricted to abstinence in diet, and bleeding is sometimes employed. Should the recovery of a sick person be despaired of, he is carried to a distance from the dwellings, and suspended in a hammock between two trees. Provisions for three or four days are left with him, and he is abandoned to his destiny. If he return to his village, his restoration to health is celebrated with rejoicing, and if he die, his loss is lamented.

The savages in general eat their food little more than half cooked, excepting fish, which they thoroughly roast or boil. They never make use of salt, nor of food that has been preserved by its means, nor do they drink water of a cold temperature, conceiving that it enfeebles the stomach and retards digestion.

A gangrene is seldom occasioned by wounds, a circumstance which may perhaps be attributed less to the efficacy of their remedies than to the salubrious air of their country, and to their temperament. The persons whose peculiar profession it is to administer to the cure of wounds, fractures, and diseases, as well as the priests who are skilled in divination, and undertake, by their supposed knowledge of supernatural causes to remedy a disordered imagination, are, if successful in their prac-

tice, entitled to liberal rewards, and the value which they receive in furs on account of fees, is immense. But if, on the contrary, their endeavours be unaccompanied by success, their failure from supposed want of skill can only be atoned for by the risque of their lives. The prospect of such enormous gain which presents itself to them, is a powerful inducement to embrace the exercise of an office at once so hazardous and so profitable.

In natural piety and tenderness towards those of their relations whose career of existence is approaching towards its latest moments, many of the natives of America appear not by any means to be deficient. This solemn crisis of nature has ever been consecrated by the general concurrence of mankind in every age. To die near those persons who are most dear, that they may catch the parting breath, and close the eyes when motion hath forsaken them, seems to be a powerful wish universally impressed on the human heart. The singular apprehension, however, of being unable to perform as they ought, this latter office to the dead, and of the visage remaining disfigured after death, induces the zeal of some to approach to cruelty towards persons in the last agonies. The attention and anxiety which prompt them to render these final duties, hasten the death of many, without alarming the tenderness of relations, because they no longer

entertain any hope of recovery, and conceive that they cause an abridgement of their sufferings. Some of the missionaries have asserted, that they often found great difficulty in preventing mothers from cutting short the lives of their children, for whom, doubtless, they entertained the most powerful attachment.

To what has already been advanced of the belief of the Americans in the immortality of the soul, another proof may be drawn from those ceremonies which they practise towards their dead.

Each family appropriates a separate cabin for the purpose of performing the last offices towards their deceased parents or friends. The body is anointed with oil, and the head and the visage are painted. It is then cloathed from head to foot and adorned with collars of wampum and different ornaments: it is placed in the attitude which is to be given it in the tomb, enveloped in a robe of furs and raised on a scaffold, where it is allowed to continue exposed until the day of interment.

The Tlascalans of New Spain entertained so powerful a veneration for their dead, that they were induced in the heat of action to suspend their operations, that they might carry off the slain and perform the last honours to their manes. A practice which afforded to the Spaniards a decided advantage over them in battle.

Among the Souriquois, Micmacs, and Abinaquis, when the father of a family died, his body was removed from his cabin, which was burnt with every thing contained in it. Each person of the village then presented to the dead some article which he possessed, and the tomb was adorned both without and within.

The regulation of funereal rites became, among the Mexicans, a particular function attached to the sacerdotal office. The dead bodies were usually deposited in gardens, in houses, or in areas, and sometimes in situations allotted for the purpose of sacrificing to their divinities. The custom of burning the dead was not unfrequent, and the ashes, together with a quantity of treasure, and such other articles as were deemed useful to the departed spirit in its journey to the regions of eternity, were deposited in the tomb. The bodies of persons of rank were conveyed to the temples by numerous attendants who marched in great pomp, and continued, during the procession, to sing and play upon musical instruments. The priests, who walked at the head, carried pans filled with copal, and uttered plaintive and mournful sounds. During the sacrifice, the body was several times elevated on high, and slaves were put to death that they might accompany and serve their masters in another world. So powerful became the effect of habit and example, that lawful wives solemnized, by

their death, the funereal rites of their husbands. This extraordinary practice was not confined to the Mexicans, nor to the Hindoos of the east; it likewise prevailed among the Natchez of Louisiana.

The ceremonies practised at the funerals of the higher order of Mexicans lasted for the space of ten days, and during that period, the relations of the deceased deposited presents at the feet of the dead body, addressing it at the same time, as if it still continued to possess animation. During the procession, trophies and emblems of the atchievements of the deceased were elevated on poles, and the officiating priest was habited in the ornaments of the idol which the tecuitle or noble had represented when alive.

When the emperor of Mexico was sick, the faces of all the idols were covered with masks, which were allowed to remain until he either died or recovered his health. All his subjects were, at his death, enjoined by a public edict to testify their sorrow and regret. An emerald was put into the mouth of the royal corpse, which, on the fourth day was washed and enveloped in sixteen mantles of costly manufacture; on the outermost was worked the figure of that divinity which had been the peculiar object of the monarch's devotion. A mask was placed on the face of the corpse, and it was conveyed to the temple of the idol where it was received by the priests who sung at the gate.

A discourse adapted to the solemn occasion, was pronounced by the high priest, after which the body, together with the articles appropriated for its future use, was thrown into a fire provided for the purpose. Several of his slaves, destined to accompany the departed monarch, were sacrificed; and a dog was strangled, that this animal, ever faithful to man, might serve as his guide to the region of spirits. The ashes of the emperor were carefully collected, and, together with a tuft of his hair, which had been cut off immediately after his decease, were deposited in a case adorned with representations of various idols.

Previous to the arrival of Europeans in the territory of New Grenada, the inhabitants of that country ornamented the bodies of their departed caciques with necklaces of gold and emeralds; and these, with whatever they possessed during their lives, together with victuals and drink, were buried in the tomb. The women not unfrequently allowed themselves to be put to death on the decease of their husbands. When a woman died and left behind her a young child, it was destroyed, that the difficulty of rearing it might be avoided. To the souls of their chiefs, or to such of their tribes as were sacrificed to accompany them, they allotted the enjoyment of a future state; and, like most of the other nations who had made little progress towards civilization, they assigned as the most essen-

tial gratifications, the fruition of those pleasures, to which, whilst living, they bore the strongest attachment.

It is sometimes customary among the inhabitants bordering on Hudson's Bay, for such as have become nearly exhausted by old age, to make choice of a voluntary death. The father usually employs as his executioner, the son who is most dear to him. He assembles his relations, and after addressing them upon the subject of concord, and of their mutual interests, ties a rope around his own neck and commands his son to strangle him, as he considers himself a burden to the society. These people esteem it notwithstanding, the greatest felicity to attain an advanced age. They cherish the idea of being regenerated and born into a new life, where they shall enjoy eternal youth. A contrary allotment they conceive to be the portion of those who die young, who are destined to enter into futurity in an old and infirm condition.

Some of the inhabitants of North America have found the means of preserving from corruption the bodies of their chiefs, without using for that end the balms and aromatics, which were employed by some of the inhabitants of Asia, and which have given such a degree of durability to the mummies of Egypt.

This practice of preserving dead bodies was practised in Virginia, in Florida, among the Natchez, the Oumas, and among other nations of Louisiana and the Spanish Indies,

where the government of a chief prevailed, and where he was possessed of absolute authority.

These people placed their paradise, as well as their regions of torment, towards the west. The souls of the virtuous they conceived to enjoy eternal repose, to be crowned with feathers, to be painted, to receive the full gratification of every desire, and to join with their ancestors in the dance and song.

Some of the natives of South America carried to battle by way of standards, the skeletons of their ancestors, to animate their own courage by the sight, and to impress with awe and terror the hearts of their enemies.

The Illinois of North America buried their women, but suspended to trees the bodies of their men sewed up in the skins of buffalos or of other animals which they had slain in the chace. The Hurons and some other tribes in their vicinity placed the bodies of their dead in shrines which were elevated upon four posts about twelve feet in altitude. By far the greater number of savage nations bury their dead, and raise over the grave a tumulus or round heap of earth or stones.

It is the general practice to place with the bodies, particularly with those of the chiefs, or to consume with them upon the funeral pile, articles of value as offerings to their manes, viands in abundance, and, in a word, all that they formerly owned. Among the ancient Greeks the same

custom prevailed. Upon the funeral pile of his friend Patroclus, Homer describes Achilles to have placed armour, warlike instruments, and other articles of value, and to have sacrificed to his manes twelve young men, together with dogs, horses, and other animals, which he conceived might be serviceable to the departed spirit in those regions to which it had fled. To the due performance of the obsequies of their departed friends and relations, the Romans paid likewise much attention.

Several of the Indian tribes, especially in the north-west parts of America testify their grief for the loss of friends, by blackening their faces, cutting off their hair, or by piercing and wounding their extremities with knives and arrows. The females upon these occasions undergo much greater degrees of suffering in the practice of voluntary inflictions, than the men. Upon the death of a favourite child, of a husband, or of a father, they will cut off the joints of their own fingers; and, regardless of pain, will repeat the operation on every similar occasion.*

It was customary among the Natchez of Louisiana, on the death of the great chief, or of his mother, aunts, or sisters, for a certain number of persons, attached by habit, as well as religious duty to either of those personages, and to whom was given the epithet of *devoted*, to accompany

* Mackenzie's Journal.

them upon all occasions; they took a share in all the honours and disgraces of their patrons, at whose death they were immolated. The choice of the mode of terminating their existence was not even allowed them; they were compelled to submit to the established custom, and to die according to the prescribed ceremonies.

Whilst the body of their patron was exposed at the entrance of the cabin, and when the obsequies were about to be concluded, there was placed around the neck of these unhappy devotees, a long cord which connected them together, and which was tightly held at the extremities by two men, to whom was allotted the office of executioners. In this state they began a kind of song and dance, which lasted for some time, after which the rope was drawn more closely, and these wretched and unoffending victims of a barbarous policy, were beheld even within the grasp of death, endeavouring still to preserve the cadence and the measure of their steps.

Although many other nations of North America follow, upon this point, practices similar to those of the ancient Pagans, yet they seem not to exercise them to such an extent of cruelty, as to immolate persons for whom the whole tribe ought to feel an interest, and to increase the mourning by the multitude of victims.

They make feasts of the dogs of the deceased, and put to death a slave who has been given as an atonement for

one of their number who had fallen in warfare; but they are persuaded, that by this sacrifice, the manes will rest in tranquillity. At the death of a person possessed of slaves, these become free, and intermarry, and their children are considered on a footing with the rest of the nation. From motives of gratitude for their liberty, they present every day at the tomb of the dead, pipes of tobacco and other articles.

The Mexicans set apart, for the solemnization of the funerals of the dead, the space of ten days. Three days only were assigned for that ceremony by the ancient inhabitants of Thrace.

The Brasilians sing in honour of their dead as often as they pass near their graves.

The secret of embalming their dead bodies, of preserving them from the effects of corruption, and of rendering them hard and compact like marble, is said to have been known to the Peruvians. On the death of an Inca or of a noble of the empire, the wives and domestics of these personages presented themselves to be sacrificed, that they might attend them in another world. On the introduction of this extraordinary custom, affection or attachment appear to have had but little influence; it originated in the effects of superstition alone. The body of the Inca placed on a throne erected on a platform, and followed by a train of wives and domestics with provisions for its

support in the world of spirits, was conveyed in solemn procession to the place of interment. While it was thus moved along, one of the nearest relatives mounted the platform, and shot through a long tube, into the mouth of the deceased, a certain substantial liquid, to nourish him on his pilgrimage to futurity.

A statue indicating the rank or occupation which he filled in the life through which he had passed, was erected over the grave of each of these departed Indians. With the rude statue of the artificer, were represented the emblems of his trade, and his arms with that of the warrior.

Before the figure of the sun, embossed on an immense plate of gold in the temple of Cusco, were placed the embalmed bodies of the Incas, and divine honours were paid them as the children of that luminary. The subjects, during the first month after the decease of the monarch testified the deepest sorrow and regret. The obsequies of the Inca were honoured by an assemblage of all the people of the various districts of Cusco, and trophies, banners, weapons, and cloaths, were conveyed to his tomb. The days of mourning were, for the first year, renewed and conducted in the most solemn manner on every new moon. The virtues and warlike atchievements of the deceased were then recited by a certain number of hired mourners, who visited every spot which had been distinguished by the royal favour or presence, and intermixed with sighs

and lamentations the enumeration of his bounties and generosity.

The practice of immolating themselves as voluntary victims on the funeral piles of their husbands, is generally prevalent among the women of Hindostan. This singular and revolting ceremony of being burnt alive, originated in the east, from the wives of Bramah, the great Hindoo lawgiver and prophet. The wives of other distinguished personages, unwilling to be thought deficient in fidelity and affection, followed the heroic example of the wives of Bramah. The spirits of those women were pronounced by the Bramins immediately to cease from their transmigrations, and to enter into a state of purification. The enthusiastic flame pervaded the whole of the women of Hindostan, and a general custom was established on the heroic actions of a few. It received the stamp of religion, and forms and ceremonials were instituted for this species of sacrifice. These, however, were accompanied by restrictions, and it was reputed a voluntary act of piety, fortitude, and glory.*

The Floridian women, when their husbands were slain in battle, cut off their hair and strewed it on the graves of the deceased, where, by lamentations and weeping they gave vent to their afflictions. They were not permitted to

* Holwell's Historical Events.

espouse a second husband until their hair had attained its usual length. Ceremonies not less splendid than costly were exhibited at the interment of their chiefs. The tombs were surrounded by a fence of arrows stuck into the ground, and on the summit of these eminences were placed the conk-shells out of which the chiefs during their life-time, had drank. They passed three days in mourning and fasting over the grave; and every article which had been the property of the dead was consumed by fire upon the summit of the tombs. At the interment of their priests similar observances were practised.*

The Apalachites embalmed the bodies of their deceased relatives, and having wrapped them in furs, and deposited them in shrines of cedar, kept them in their houses during the space of twelve moons. On the expiration of that term they were conveyed into the forests where they were inhumed.

They preserved the bodies of their chiefs for the space of three years in the place where they died, after which they were carried in ceremony with all their ornaments, to be laid in the sepulchres of their predecessors on the side of the mountain Olaimy. The mouth of the cavern in which they were placed, was shut up with flint stones, and the instruments which they formerly used in war were suspended on a neighbouring tree.

* Hist. of Conq. of Florida.

From the pious care and the costly tributes, with which it appears that a great proportion of the Indian nations of America celebrate and honour the obsequies of their dead, it may reasonably be concluded, that all their labours, customs and commerce, are principally directed with a view to this object. Nothing which they possess, is, in their estimation too precious to be bestowed on this important duty. Their beaver robes, their corn, their hatchets, their porcelain, are on these occasions lavished in such abundance, that it would seem no value was attached to them, although these articles constitute the chief riches of the North American savages.

During the most rigorous and inclement months of winter, many of them are seen to go almost naked, whilst they reserve in their chests robes of furs or stuffs which they destine for funereal duties, it being customary upon these occasions to be liberal even to prodigality or munificence. It may therefore be asserted, that no impression is so deeply grafted on the minds of rude and uncivilized people, as that of respect for their dead and for the memory of their ancestors.

The graves of the Americans in general, are small pits hollowed out and dug like wells, which are lined all around with bark and matts. The body is there lodged in the attitude of being seated, stakes and bark are elevated over it to a certain height, and the whole is covered with

stones and earth. This place is afterwards shut up by a building of planks and bark, or of logs which meet at the summit in the form of a cone. This simple model of the origin of monuments, hath, by the progress of luxury and the vanity of families, gradually been improved; and the superb mausoleum has been erected, which, as well as the bodies it contains must yield to the operations of time, and crumble into dust.

The North Americans add to the tomb a species of trophy, to which, if the body of a warrior is there deposited, some arms and a paddle or an oar are attached; but if it be the body of a female, belts for carrying baggage or other articles appertaining to the sex are suspended on a post.

One of the chiefs who presided at the ceremony of inhumation, threw from above the tomb into the midst of a crowd of young men, a stick of a foot in length, of which each person struggled to gain possession, and which he who caught it, endeavoured with all his power and address to retain. It thus passed, perhaps, through several hands, but he who fortunately was the last possessor, was entitled to a prize, which being bestowed, every one retired to his home.

When a warrior is slain, or dies at a distance from his village, the band whom he had accompanied, if not pursued by the enemy, place the corpse upon a scaffold co-

vered with notched logs, to secure it from being torn by wild beasts or fowls of prey; when the flesh is consumed or totally decayed, and the bones become dried, his countrymen return to the place, convey the skeleton to the village, and inter it with the usual solemnities.

The funeral rites of the Caraibs were performed by placing the corpse in a pit dug for the purpose; a fire, around which every person present placed himself, was kindled on a spot adjoining; the whole assembly burst forth into repeated howlings and lamentations, and demanded of the deceased to declare the cause of his departure from this world. They conceived that the human body was the habitation of more souls than one, and assigned to that which they supposed to occupy the heart, a place in the regions of bliss, and a body ever youthful and blooming. The other spirits which aided in actuating the material frame upon earth, were supposed to enter the bodies of animals, or to be converted into evil genii. The principal soul, although immortal, consisted according to their tenets, of a refined and delicate species of matter, which could not be renovated and supported without the aid of food.

The privation of sepulture is considered by the Americans as a stain of infamy, and as a cruel punishment. Certain regulations were established for the funerals of infants who had but a short time survived the period of

their birth ; for those also of such persons as perished in the snow, or were drowned. When either of the latter events took place, they apprehended that the tribe to which they belonged was threatened by some impending disaster, and that the displeasure of heaven was directed against it. No endeavours to appease that awful power were therefore omitted. Great care was employed in searching for the body, and when it was found, a numerous concourse was assembled from all the neighbouring villages. The quantity of presents for the dead was augmented, and that of viands for the festival was doubled. The body was carried to the burying-ground, and was there exposed on an elevated platform near one side of the grave.

During the ceremony, young women, among whom were the relations of the deceased, moved in procession and danced around the grave. If the performance of this ceremony was neglected, every unfortunate event which afterwards occurred to them was considered as a mark of the displeasure of their deities.

In the isthmus of Darien, the natives provided food for the souls of their departed friends, and celebrated anniversaries in their honour, on which occasions they conveyed to the grave maize, together with chicali, a certain fermented liquor. They believed in the rewards and punishments of an hereafter, as sanctions prescribed for the guidance of their conduct in life.

The Brasilians wash and comb their dead, wrap the body in calico, place it in a shrine, and set it in an upright attitude in a grave resembling a well, that the earth may not touch the body. Provisions are brought thither every day, until the corpse has mouldered into dust, that the hunger of the spirit of evil may be satisfied, who would otherwise, they imagine, infallibly devour it. They sow upon the grave the seeds of *pindo* a plant of Brazil, that they may again be enabled to discover the sacred spot, and pay, on their approaching it, the melancholy rite of their howlings.

The funereal honours which in all ages of the world have been rendered to the dead, and the precautions used among uncivilized nations for the omission of nothing which custom hath established as essential to those rites, have had no other foundation than in the general opinion of mankind, that the soul reposed not in tranquillity if any circumstance was neglected in the tribute which they conceived to be due to its manes.

CHAPTER XIX.

ORIGINAL CAUSES OF ASSOCIATIONS—TRIBES INHABITING THE COLDER LATITUDES—JEALOUSY OF EACH OTHER—AUTHORITY OF THEIR CHIEFS EXTREMELY FEEBLE—CHIEFS OF THE SOUTHERN TRIBES ABSOLUTE—FUNCTIONS OF CHIEF—COUNCILS—SUBJECT TO NO MORAL RESTRAINT—THE MEXICANS—THE PERUVIAN EMPIRE—SYSTEM OF CIVIL GOVERNMENT—MODE OF AGRICULTURE—DISPOSAL OF PRODUCE.

THE wants of man and the constitution of his frame have destined him for society, and the faculties with which he is endowed could never be called forth or would remain latent in a state of solitude.

Bodies of men however inconsiderable in number, who may have united with a view of affording to each other mutual aid and protection, cannot remain long in a state of perfect equality. Some individual among them, more artful or stronger than others, will gradually acquire an ascendancy. The dispositions and capacities of mankind are no less diversified than the features of the countenance, or the degrees of bodily strength, and men raise themselves to pre-eminence either by the superiority of the one or by some fortunate exertion of the other. In

the origin of society distinction of rank is the reward and proof of some superior natural endowment.

Almost every tribe on the continent of North America has its chief whose authority is exercised only in conjunctures of emergency, and is generally so feeble, that on the occurrence of an omen which is deemed unpropitious, it is insufficient to keep together a band of warriors upon a march against an enemy. These chiefs are so jealous of each other, that, afraid of losing the whole, or a part of their influence, they would sooner expose themselves to death than unite their tribes. The greatest part of these tribes differ from each other in language, and the extent of their territories is usually from one river to another. But it is only in cold or temperate climates where man procures his subsistence by considerable exertions of bodily strength, that these small and independent associations are to be found.

In the more southern regions, where nature pours forth with exuberant abundance all that is requisite for the support of human existence, the most powerful incitement for bodily exertion and address in the chace ceases to operate. The frame becomes enervated by the warmth of the climate, the mental faculties remain dormant, and indolence and inaction are held as essential to enjoyment. In climates like these, the faculties of the mind are in a state of degradation and obscurity, and men submit, al-

most without a struggle, to the person whom ambition has prompted to assume the superiority. Wherever chiefs have risen to absolute authority, the engine by which it has been obtained and preserved was invariably that of superstition, which acquires its greatest vigour in the commencement of society, and in the most obscured condition of the human mind.

On the north-west coast of America where the rivers present a copious supply of food, some of the chiefs have acquired a greater degree of power than is observable among those of the tribes who roam throughout the inland countries, or those of such as frequent the eastern coasts of that continent.

The Iroquois or Five Nations, to which a sixth was afterwards joined, had formed among themselves a league resembling a republic, and every transaction of moment to any individual tribe of their association became a subject of general interest. That people, as well as the Hurons, subdivided every village into three families, those of the Wolf, the Bear, and the Tortoise. Each family had its ancients, its chiefs, and its warriors. The whole of these united composed one of the estates of the republic, which consisted of several villages regulated after the same manner, and which, in times of war or of danger, arranged themselves under one chief. The dignity of chief was perpetual and hereditary in his cabin or family. When

the line became extinct, or, to use the native expression, the tree was fallen, another was immediately resorted to. The successor was chosen by the matron who held the greatest rank amongst the tribes or villages, and who usually selected a person, not only distinguished by figure and bodily strength, but who was capable also, by his good qualities, of supporting the state of elevation in which he was to be placed. When the choice was fixed, and the person elected was introduced, he was acknowledged and proclaimed throughout all the villages. The fasts, solemnities, and probationary ceremonies were nearly the same as those already described.

Among the Souriquois, the Micmacs, and Albinaquis, who inhabited Acadia and the southern coast of the river Saint Lawrence, the dignity of chief was elective, and the choice usually fell upon him who had the most numerous offspring, and who was therefore considered as the person most deeply interested in the welfare of the tribe. Every village had its own chief independent of others, but maintained, notwithstanding, an intercourse which united the whole nation. The chief of a village decided on the disputes of individuals, and if his sentence was deemed not satisfactory, the party offended had a right to do himself justice, and what they conceived to be the rule of equity was strictly observed.

Polygamy is allowed amongst these tribes, but rarely

any other persons except the chiefs avail themselves of this privilege. These chiefs assume no emblems of distinction and superiority by which they may be known from the crowd of their nation, and it is only on some particular occasions that marks of uncommon respect are bestowed on them. In councils, and in assemblies on public affairs, their superiority becomes apparent. By their command the councils are convened in their cabins, or in structures set apart for that purpose. They preside in all public meetings, and have the principal share in all feasts and general distributions. They frequently also receive presents, and have certain other prerogatives attached to their situations; but they are, on the contrary, subjected to functions the most onerous and severe, which are sufficient to counterbalance those advantages.

Besides the chiefs, an inferior rank was established, called *Agoianders*, who with them participated in the management and division of the lands appertaining to the nation.

The senate, composed of ancients, or aged persons, constituted another class denominated *Agokstenha*, whose number was indeterminate, and who enjoyed the privilege of sitting and voting in the council.

The third and last body was that of the warriors, termed *Agoskenrhagete*, consisting of young men capable of bearing arms.

In the councils the ancients alone assist, and possess the right of discussion and decision. Even those chiefs, who on account of their age and services are most respected, entertain such a deference for the authority of the senate, that they either themselves or by means of persons whom they select for that office, propose the subject of deliberation, after which they conclude by saying, "Consider, ye ancients, the business now laid before you; it remains with you to decide thereupon, and the result of your decision must be carried into effect." Each of the members, after having stated his arguments in support of, or in opposition to the measure, concludes by saying, "Such are my sentiments respecting the subject in agitation." To which the whole assembly replies, "*Hoo*, or *etho*," it is well.

In public councils and acts of solemnity, the orators appear with advantage. Their office properly consists in announcing all affairs which have been agitated in the secret assemblies, in explaining the result of all deliberations, and in proclaiming it by the authority, and in the name of the village or of the whole nation.

Among tribes where a distinction of property may scarcely be said to have taken place, and where the incentives to cupidity and ambition are unknown, there are few vices to be punished as hurtful to the community, and the restraint of legal sanctions is rendered in some degree

unnecessary. Contests between persons of the same nation seldom arise, and are without difficulty arranged.

Savages are, however, far from being exempted from those vices which deform human nature; when actuated by a spirit of private vengeance, they either give way to intoxication, or pretend to be under its influence, before they attempt to execute their purpose. In extenuation of the most sanguinary deeds, they plead a temporary privation of reason; an argument, among them so powerful as generally to insure a pardon. When an individual has put to death a person belonging to the same cabin with himself, the degree of criminality must be determined by the remaining members of the family. The other inhabitants of the village take no interest in the crime which has been committed, conceiving that they who are more immediately concerned, should have the sole power of inflicting punishment, or of bestowing forgiveness.

When, in order to satiate the fury of private vengeance, a person belonging to a different tribe, village, or nation, has been assassinated, his death is made a subject of public concern; every individual becomes interested, and contributes something towards comforting the relations who have sustained the loss. All the members of the tribe to which he belongs are alike solicitous to preserve the life of the aggressor, and to screen his relations from the re-

venge of those of the deceased, which, sooner or later, fails not to blaze forth, if not extinguished by the degree of satisfaction which their customs have prescribed. Of other offences which tend to the injury of their society, they endeavour to arrive at a discovery, by compelling the persons who are suspected to draw lots, or by applying to the extremities burning wood or heated metal, in order to extort a confession. The fear of suffering, or the hope of delivery from it, forces them to declare their innocence or their guilt. When the real culprit is thus ascertained, he is either put to death by the most cruel torments, or more hastily dispatched through the compassion of some of his friends.

The natives of America, subjected in general to no moral restraint, are guided solely by the dictates of their passions, and murders are so frequently perpetrated amongst them, that unless they are attended by circumstances of peculiar atrocity, the perpetrator usually eludes punishment. The only danger he has to apprehend is the resentment of the relatives of the deceased, for there is no existing law by which he can be punished. In the commencement of government, whilst public justice is yet feeble, private revenge receives the sanction, and is placed under the guidance of the law. When a member of an association becomes in a certain degree judge in his own cause, cruelty, violence, and oppression, are not only more

frequent, but are less criminal than in a state of civilization, where individual resentment is entrusted to the community, or to a few unprejudiced persons, and private injury receives satisfaction from public justice. Unprotected by the engagement of any public law for his personal security, the savage avails himself of the means which present themselves, of injuring or destroying the person who would injure or destroy him. Bodily strength, courage, duplicity, craft or surprise, must in this case effect a decision.

Among tribes which are stationary, and which derive their subsistence principally from agriculture, the authority which the chiefs have acquired appears more arbitrary and efficient than that of the chiefs among the wanderers, who are dependant on the produce of the chace alone.

The inhabitants of Bogoto in New Grenada, were numerous, and had made considerable advancement in civilization. To particular individuals certain portions of land were assigned, which they cultivated, and the produce became their own. A knowledge of the rights of property had been introduced amongst this people, whose laws were traditionary only, but sufficiently respected to promote its security. They associated together in large villages, and a distinction of dress as well as of classes was observed among them. Their chief had acquired ab-

solute authority over his countrymen ; when he appeared on public occasions, much ceremony and pomp were observed, and particular modes of address were prescribed for his subjects when they approached his person.

The Natchez, who formed once a considerable tribe of Louisiana, inhabited a fertile tract of territory on the borders of the Missisippi. The principal chief, whose authority was despotic, was stiled the Sun. His subjects implicitly submitted to his will, and their lives as well as property were at his disposal. A distinction of rank in a certain degree prevailed, and was confined principally to the officers of the chief and the connections of his family ; the multitude submitted to a state of the utmost degradation. The sun was the object of adoration among this people, and the regulations by which they were governed were grafted on, and formed a part of their system of superstition. The grand chief, who was also master of the temple of the sun, as he knew of no superior to himself, assumed the appellation of brother to that luminary. His dignity was hereditary, but not in the direct line of succession. It descended to the eldest son of his eldest sister, as the libertinism which prevailed among the women rendered it a subject of doubt whether or not the children of his wives might be of the royal blood ; but those of his sisters were so at least by the female side.

Among the Tlascalans, whose country was divided into

provinces, and who were superior in improvement to the tribes who surrounded them, a species of aristocratic government prevailed. Each district was ruled by a chief called cacique, who led his people forth to battle, who administered justice, and raised contributions for the support of his administration. A controuling power was, however, vested in the senate of Tlascala, and no decrees could have operation until confirmed by that authority. Their progress in morality is said, by the Spanish writers, to have been so considerable, that capital punishment was inflicted for offences hurtful to the welfare of society. Such persons as were addicted to intoxication, falsehood, and dishonesty, were banished from their country. The fidelity and sincerity of their rulers in the observance of public treaties, was uncommon among persons so little advanced in civilization.

The inhabitants of Mexico are said to have migrated from the coasts of the Californian gulf about the commencement of the thirteenth century, and to have settled on the borders of a lake, which is surrounded by fertile and extensive plains. At the expiration of about fifty years, they founded upon an island in the lake, a town which rapidly increased to a great extent, and at the period when it was attacked by the Spaniards, was, in population and riches, inferior to few cities in the world. The Mexicans were for a considerable time under the

guidance of chiefs, who, on account of their superior address or valour in battle, had been raised to this pre-eminence. Monarchy became, at length, the prevailing form of government. It was elective, not hereditary, and Montezuma, at the period when Cortes invaded his territories, was the ninth emperor who exercised that dignity, which had been enjoyed by him and his predecessors about a hundred and fifty years from its first establishment. A distinction of orders among the people, as well as the right of property, had been fully introduced. The discrimination between real and moveable possessions was sufficiently understood, and either might be transferred by sale, or acquired by inheritance or by industry. In order, however, to enjoy a property in land, it was necessary that a person should be a free man. The nature of the tenures of real property differed in two respects; the one was acquired by descent; the other, derived from some office or dignity in the state, was transferable at the pleasure of the sovereign. To the highest class of citizens alone, the privilege of occupying land according to these modes was confined, and entitled them to the rank of nobility. For the support of the body of the people, who were distributed into districts, a quantity of land, proportioned to the number of families was allotted. Each family was obliged to contribute a certain portion of labour towards its cultivation. The produce was lodged

in a general storehouse, and placed under the care of an officer, who issued it in allotted quantities to the inhabitants. A right to his share in the general property of this land could not be alienated by any member of the association. The property, permanent and indivisible, was by the law destined for the common sustenance of all, who, by this prudent allotment of the territory of the government, became interested in its security and welfare.

Certain mechanical arts were cultivated by the Mexicans, and an artificer was usually limited to the pursuit of some peculiar function. His whole practice and attention being thus directed to a single object, he arrived at a degree of perfection beyond what could have been conceived, from the rudeness of his instruments. The manufactures of the artisan were conveyed to the markets of the towns, and bartered for other articles of which he was in want, or sold for a stated number of the almonds of cocoa, which, as a medium of exchange, supplied the place of money.

Different degrees of subordination, from the monarch to the lowest order in society, were accurately defined. Certain rules for the construction of their habitations were prescribed to the people, whose dress was likewise subjected to regulations. A great proportion of the lower orders, termed *Mayeques*, could not remove from their place of residence without express leave from the propri-

etor of the soil, to which they were attached, and which they were obliged to cultivate. When the land was alienated, they were considered as a part of the property.*

This distinction of ranks was deemed so essential to the existence of the government, that it influenced their language as well as manners.

The nobles, who were accosted by the lower orders in terms of the most profound submission, when they presented themselves before the sovereign, were habited in mean attire, had their feet bare, and rendered him the homage of slaves.

Before the system of government, which had for a considerable time been established in Mexico, was overturned by the ambition of Montezuma, the order of nobles, whose number amounted to thirty, was the most considerable body in the state. Their rank differed in degrees, and each presided over a district containing a hundred thousand inhabitants. The number of nobles of a lower rank is said to have been three thousand. Similar to the practice of the feudal government in Europe, each of these nobles levied taxes from his vassals, over whom he exercised territorial jurisdiction. They paid tribute to the head of the empire as their superior lord, and in times of war joined his standard with a body of men proportionate to the number of inhabitants in their respective domains. No affair of ge-

* Histoire Philosophique et Politique.

neral importance could be arranged without the approbation of a council composed of these chiefs. The public revenue was appropriated by law for defraying the expence of certain services, and could not, even by the command of the sovereign, be otherwise applied, nor could the nation be engaged in war without the concurrence of the council.

In each department, persons were appointed for the administration of justice. The government was supported by revenues derived from mines, from salt works, the labours of the artificer, the productions of the earth, and from every species of article exposed to public sale. The alms of mendicants, the produce of fisheries, and of the chace, became also subject to taxation. These impositions were, however, exacted agreeably to established laws, and each individual was acquainted with the proportion of contribution towards the exigencies of the state, which it was his duty to supply.

These contributions were levied in kind, and the productions of the soil, as well as of industry and art, were deposited in the public storehouses.

The supreme authority in the Mexican government, descended not in a direct line by inheritance, but was conferred by election upon him, who from capacity and qualities, became the most distinguished object of choice. A person of a distant or collateral branch of the blood-

royal, was thus frequently elevated to the dignity of emperor, and to this policy, Mexico was probably indebted for a succession of able and warlike princes, which conducted the empire to that pitch of strength and grandeur, which at the period of the invasion of Cortes, it is reputed to have attained.

The Mexican policy had, in conveying intelligence from the most distant quarters to the capital, arrived at a degree of improvement, of which nations much more advanced in refinement, were, at the period of the conquest of that kingdom entirely ignorant. Public couriers were stationed at proper intervals from each other, and a chain of posts to any extent was thus established. The principal city, which is stated by Spanish writers to have contained sixty thousand inhabitants, was situated in a lake, surrounded by dikes of considerable solidity; causeways of great length were raised above the surface of the water, forming, from every outlet of the city, an easy communication with the neighbouring country. From a want of the knowledge of the use of iron, the Mexicans had made but little progress in agriculture.

The inhabitants of the province of Chiapa, who were indebted to the humane and generous interposition of Las Casas, for an exemption from the general oppression of the Spanish yoke, possessed a soil not more fertile by nature than that of Mexico, but which yielded in much

more abundance, every production necessary for the sustenance of life. The beneficent care of that father instructed them, as the first gradation to a higher state of refinement, to improve their mode of cultivating the soil, and for this end introduced among them European instruments of husbandry. Chiapa dos Indos, situated on the banks of a considerable river, was their principal village, and is said to have contained four hundred families. The inhabitants spoke a language more agreeable and refined than that of the Mexicans, and in some arts, had made greater progress towards perfection. By weaving the variegated feathers of birds upon cotton cloth, they produced a diversity of shades as well as colours, and represented, with tolerable correctness, the figures of men and animals. They were dexterous in the management of boats; they displayed astonishing address in the use of the cudgel, in dancing, and in the chace of cattle and other wild animals.

In every part of the kingdom of Peru, which extended over all the countries to the westward, from the Andes to the Pacific Ocean, and to the southward from Quito to Chili, the authority, policy, and religious institutions of the Incas, were fully established. The dominion of that family is said to have subsisted four hundred years previous to the invasion of Pizarro, and the twelfth monarch reigned at the period of the subversion of the empire. As

it was chiefly through tradition that the events of the monarchy were handed down to posterity, the earlier part of its history is involved in obscurity and doubt.

The system of civil government, like that of all the countries in America where any shadow of subjection or subordination prevailed, was founded on superstition alone; and the Inca as the spiritual minister of Heaven, possessed in his legislative capacity the most absolute, uncontrouled authority. The principal persons of the state approached his presence with every indication of the most abject humility. The inhabitants of the most distant parts of the empire, yielded him the most implicit obedience. The messengers of his will, on producing a fringe from the royal *Borda*, could command the lives and fortunes of any of his subjects.

The state was separated into decuries, or divisions of ten families in each, which were committed to the guidance of an officer. Over five of these decuries, or fifty families, an officer of superior rank presided, and these ascended in pre-eminence and gradation, to the command of an hundred, five hundred, and a thousand families. It was the duty of each of the subordinate superintendants of police, to report to his immediate superior, all actions whether good or bad, which had occurred within the limits of his observation; for the former he solicited rewards, for the latter, punishments. He likewise rendered an account

of the state of provisions and other necessaries. The several reports were laid before the Inca by the superior officer of each district, whose jurisdiction extended over a thousand families.

Landed property in Peru was portioned into three allotments. The produce of one was appropriated for religious purposes; the second was destined for the support of the Inca and his government; and the third and most extensive share, was reserved for the sustenance of the community. To each individual during the period of a year, a share, in proportion to the number of persons in his family, and to the rank which he held, was assigned. The lands were cultivated by the indiscriminate labour of all the members of the state, who were led out to their common task by an officer appointed by the Inca, whilst instruments of music and songs enlivened their spirits, and gave energy to their toils. In this useful and essential employment, men as well as women were associated. The instrument of agriculture used for this purpose, was a spade or hoe, formed of hard wood. Nor was the employment deemed degrading, even to the family of the Incas, who, by cultivating a field in the vicinity of the capital, exhibited to their subjects an example of industry, and gave to this operation the title of their triumph over the earth.

The produce of the lands, which was set apart for the

purposes of religion. and for the service of the Inca, was deposited in public magazines, and was distributed in seasons of scarcity, for the general relief of the inhabitants. The extent of soil in cultivation, was, according to the general exigencies, regulated by the authority of the Inca. Agriculture had here attained to a higher degree of improvement, than on any part of the whole American continent. The Peruvians had a mode of watering their fields, by placing temporary barriers in the channels of the smaller torrents, which descend from the mountains and intersect their country. The waters of these, thus interrupted, filled the canals, covered the cultivated plains, and supplied the want of that source of fertility derived from the inundation of more considerable rivers. With the use of manure the inhabitants were even acquainted, and for this purpose collected the ordure of sea fowl, which frequent the rocky islands in the vicinity of their coasts.

The method of fusing gold and silver was known to this people, and they could give to copper a very hard temperature. They cut their stones into a square form, by means of hatchets of flint, and placed them with great neatness upon each other. They were less dexterous in their mode of squaring timber, which they could never fix by any other way than by the use of lines made of bark, or grass.

Although the Peruvians had attained the practice of

agriculture, and of some of the more necessary arts, yet their wants were so circumscribed, and so readily supplied by the parental care of the government, that they were less acquainted with commerce than several of the more uncivilized tribes around them. In consequence of this state of their country, there was no separation of arts, and each individual exercised several employments. The intercourse between the provinces was therefore limited, and the advancement of knowledge and invention remained in a state of embarrassment and obstruction.

CHAPTER XX.

ORIGIN OF LANGUAGE—INDIAN LANGUAGES IN GENERAL CAPABLE OF BEING ARRANGED UNDER RULES OF GRAMMAR—INFINITE DIVERSITY OF TONGUES IN AMERICA—EXAMPLES OF FOUR DIFFERENT LANGUAGES.

LANGUAGE, which is necessary to man for forming the connection of society, may be termed the mode of communicating to others by means of certain sounds, ideas derived from peculiar sensations, or from external objects, and which have been gradually introduced, and assented to by the members of an association, as signs of the operations of the mind. The utterance of cries expressive of joy or of pain, accompanying any strong passion or emotion, of sounds imitative of the voice of animals or of birds, or of the noise produced by various operations of nature, formed, it is probable, the primitive sources of languages. Sounds thus annexed to particular ideas, by being joined two or more together, would be rendered articulate, and strengthened by the aid of motion and gesture. These sounds are nothing else than the modulation of the human voice, produced by means of the mouth and its several organs.

The relation of words to ideas is in a great degree arbitrary, and the terms of which a language is composed, being only signs instituted to represent the objects with which they are connected, can signify nothing of themselves, it being a matter of indifference whether they be applied to one thing or to another; in the same manner as characters and figures, which are the images and the signs of terms, have no force or value, any further than it is agreed, that such signification shall be allowed them. Languages may thus be multiplied, as far as there are nations, and they may absolutely be so different, that there shall not be an expression, or a word of the same import in any of them, without the effect of chance, or of the communication of those nations, who might from the intercourse which they have had with each other, adopt some words foreign to their own.

Language being instituted to represent our thoughts, and having an essential connection with the operations of the mind, and with the objects towards which our thoughts are directed, by enabling the individual to affirm, deny, or, in a word, to declare what is agreeable or disagreeable, it became essential for the intercourse of men, and for the communication of ideas, which are at first nearly the same in all men, and which in an uncivilized state embrace nearly the same objects.

Between the senses there exists a certain connection,

which is displayed in a peculiar degree with regard to the objects of sight and of hearing. The abrupt and craggy precipice, the rolling thunder, the foaming cataract, or the deafening roar of the stupendous waterfal, the mind will naturally associate with such human sounds, as are indicative of the impressions which these sublime objects are calculated to inspire, or of the broken and interrupted noise which they produce.

It appears somewhat singular, that amid the multitude of tongues which exist among mankind, there should prevail even among those of the most uncivilized people, some degree of order and regularity, which never could have been introduced by principles or by art, but which are not discovered or comprehended by the nations among whom they are in use. They are therefore not subjected to the rules of grammar, but are nevertheless capable of being arranged under those rules.

The diversity of languages spoken among the various tribes of America, formed a great obstacle for the missionaries to surmount, and afforded ample means of exertion for the industry, patience and fortitude of these evangelical labourers. It is a singular fact, that on the southern part of that continent, there were found at very small distances from each other, little villages of about a hundred families, whose language bore no analogy to that of the people who surrounded them. When, by order of Philip the Fourth,

two Jesuits travelled through all the nations which border on the river of the Amazons, they found a hundred and fifty tongues, differing more from each other than the Spanish is different from the French. In the villages established among the Moxes, where more than thirty thousand Indians were converted to the Christian faith, fifteen different languages were spoken, which had no resemblance to each other. Among the villages of the Chiquites formed by the Jesuits, there were converts who spoke several different tongues, and, that their instructions might be understood by all, these fathers were obliged to teach them one general language, that of the Chiquites.

The natives of America, previous to their intercourse with Europeans, were ignorant of every thing not in use among themselves, or which fell not under the observation of their senses, and their language was defective in terms to express new ideas. As they had in general no regulated form of worship, their notions of religion were extremely confused, their minds were occupied upon sensible objects alone, and having neither arts, sciences, nor laws, they could not easily be accustomed to discourse concerning a variety of subjects, of the knowledge of which they were before entirely deprived, and an inconceivable void was found in all their tongues. It therefore became necessary, in order to be understood, and to communicate the impressions of new objects on the mind, to employ at first embarrassing circumlocutions.

As they who were destined to labour in the office of instructing the savages, had to develope their language, they encountered difficulties which would appear insurmountable, not only in learning the names of things in common use, and which frequently entered into discourse, but in undergoing a study more particular, and much more troublesome and perplexing, that of drawing from the foundation of those tongues, a new species of language to express the doctrine of Revelation and of abstract truths. This new language consisted not in factitious words, or in expressions grafted on the native tongue, but only in periphrases, and in compositions drawn from the source, and from the turn of their language, which the savages without difficulty comprehended. Young men whose genius and apprehension appeared the most lively, were selected. To them, the missionaries with unabated zeal imparted the language thus new modelled and rendered more copious, together with the subjects which it was calculated to explain. These assisted in diffusing it in this more polished state throughout the nation.

The languages of the Americans have no characters, and the natives sometimes convey their ideas to each other when absent by a species of hieroglyphics. Nothing appeared at first to excite in them so much wonder as to see Europeans, either by means of speaking or writing, explain themselves with equal facility.

Europeans who have resided many years among the natives, for commercial purposes, have never been able to acquire their language with any tolerable degree of success, probably from a want of that learning, that system, and that undeviating application, for which the missionaries were distinguished.

The same difficulty which Europeans experience in pronouncing some of the words in the languages of the native Americans, is also felt by the latter with respect to the languages of the former.

A barbarous language is extremely difficult to be acquired by a person accustomed to speak a regular and systematic language; he can never attain a thorough knowledge of it without assiduous application, and a practice of many years. It may be added that he will be unable to accomplish his object, if he possess not talents to supply the defect of the entire privation of books, by establishing a method which may smooth the difficulties, and shorten the path of labour. When two people of the most remote nations, who speak languages totally different from each other, approach for the convenience of commerce, or for any other necessary cause, they are obliged, in order to make themselves mutually understood, to accommodate themselves with an analogy in their modes of expression. The commencement is sufficiently perplexing to both, but they at length acquire by habit the means of

communicating their thoughts, partly by gestures, and partly by certain corrupted words, which are reconcileable neither to the language of the one nor of the other.

There was in this manner formed in Canada, in the American isles, and in various other places of the western continent where Europeans traded, a jargon whose vocabulary was brief, and regarded only commercial objects. The language of the Chiquites is understood by several tribes of South America in the same manner as the Algonquin tongue is in the northern part of that continent, or that of the Malais in the East Indies. Every nation has, besides, one peculiar to itself, differing from that of others. Of the savage nations in general, each possesses three different styles of speech; one adapted to the council, is so elevated and so obscure, that it is frequently not perfectly understood by the person who utters it. The second style is peculiar to the men, and the third to the women.

All the languages of the natives of North America, the Sioux, and a few others excepted, who inhabit the western borders of the Missisippi, are related to the Algonquin and Huron tongues. These are subdivided into as many dialects as there are distinct nations. Although few of the descendants of either of those tribes now remain, they having been almost totally extirpated by the baneful effects of spirituous liquors, the small pox, and the hostilities of

the Iroquois, the languages have been able to survive the nations, and are in extensive use.

The Huron tongue was formerly very widely diffused. Father de Brebeuf reckoned about thirty thousand of true Hurons, distributed into twenty villages. There were besides these, twelve sedentary tribes who were numerous, and spoke the same language. The real Hurons are now reduced to the small mission of Jeune Lorette in the vicinity of Quebec, to the tribe of the Tsonnontatés near Detroit, and to another which took refuge in the South.

The five nations of the Iroquois make use of an equal number of different dialects of the Huron language, which are nearly as remote from each other as the French, the Spanish, and the Italian. The Huron tongue is more regular than that of the Iroquois. The dialect of the Onnontagués approaches most to the Huron by its accent and terminations, and is, on this account, more esteemed than that of any of the other tribes of that nation. In pronouncing it, there is used a tone and cadence by no means disagreeable.

The language of the Agniers is more soft and less guttural, and consists almost entirely of fine aspirations.

The Onneyouth appears to be formed from the latter, and in pronouncing it a certain delicacy is affected. To soften it yet more, the letter *r* is changed into *l*, and half of the word is cut off, so that the last syllable must be

guessed at. This affectation, is however, disagreeable, and the tone accompanying it is destitute of animation.

The Goyogouan and the Tsonnonthouan dialects appear rude, and the three other tribes assert that it is harsh.

All these languages are subject to fluctuation, new words are introduced, and others become obsolete. The greater part of these western natives, although speaking languages very different, have, however, the same pursuits, the same mode of thinking, and the same turn of expression.

In the Huron language, every word is conjugated, and yet the pronouns, verbs, nouns substantive and adjective, as well as adverbs, are distinguished. The simple verbs have a double conjugation, the one absolute, the other reciprocal. These languages have only two genders, the noble and the ignoble. With regard to numbers and tenses, the same differences as exist in the Greek are found. For instance, in making the recital of a journey, the mode of expression varies according to its having been performed by land or by water. The active verbs are multiplied as many times as there are things which fall under their action. The verb signifying to eat varies as frequently as there are species of food. A distinction is observed in the verb between animate and inanimate objects; thus to see a man, and to see a tree or a stone, form separate verbs. When a thing is used by the owner himself, or is

borrowed from another, a particular verb is applicable to each of these circumstances.

Father Rasles, a French missionary, who confined himself ten years in a village of the Abinaquis, and studied their language with all the ardour and zeal with which a sincere desire to make converts had inspired him, asserted the difficulty of acquiring that language, in which there are many sounds expressed by the throat without any movement of the lips; *ou* was among that number, and the missionaries agreed that it should be marked by the Greek *ꝋ*, to distinguish it from the other characters. The same learned Jesuit, who was employed in four different missions, the Abinaquis, the Algonquin, the Huron, and the Illinois, among whom he acquired their several tongues, produces an example of each to shew how little analogy there is between any of these tongues. For this purpose, he makes choice of the first stave of the hymn, "*O! salutaris Hostia, &c.*"

ABINAQUIS.

Kighist ꝋi-nuanurꝋi nus
Spem kik papili go ii damek,
Nimiani ꝋi kꝋi aanghabenk
Tapa sau grihiné.

ALGONQUIN.

Kꝋerais Jesus tagꝋsenam
Nera ꝋeul ka stisiam
Ka rio Ullighe miang
Vos mama vik umong

HURON.

Jesus ato etti X'ichie
Outoe tti Skuaalichi-axe
I. Chierche axeraouensta
D'Aotierti xeata-sien.

ILLINOIS.

Pekisiane manet se
Piaro nile hi nanghi
Keninama se-s kangha
Mero sinang-ssiang hi.

VOCABULARY

OF THE ALGONQUIN TONGUE.

A.

Abae winikan	The brain
Aki win se	An old man
Ajak	Pheasants
Aboicé	Heat
Abinont-chen	Infant
Appoué	A paddle
Aoyentagan	Ashes
Alouin	A ball
Achindach	Well! then!
Amik	A beaver
Apiminikoué	The skin of a beaver
Ager-chin	Small, or little
Akih	A kettle or pot
Awes-wabang	After to-morrow
Aouaskech	A deer

Atick - - -	Rein deer
Akichatté - -	Warm
Awoité - -	That way
Alim - - -	A dog
Alimouse - -	A little dog
Anang, or Alank -	A star. Constellation
Agackouet - -	A large hatchet
Agackoueton - -	A small hatchet
Alisanape - -	Man
Achonda - -	Here
Anamaî - -	Below
Alokatchigan - -	Merchandise
Amon - - -	A wasp
Agankitchigaminck -	A sea or large lake
Anoa-tine - -	A calm
Ante, or Sankema -	Yes. Yes indeed
Assap - -	A net
Assin - - -	A stone
Aouiés - - -	Grains of porcelain. Beads
Assabab - -	Thread
Aorletatouba - -	Without doubt
Achigan - -	Socks
Acki, or Ackouia -	Earth
Attis - -	A sinew
Alouch bogo - -	All, every where
Ambaima wita - -	Tears. Weeping
Attikamek - -	White fish
Achakens chacque -	Craw-fish
Arima - - -	It is of consequence
Aya wan - -	There is some
Aquoisi - -	A male
Awinni - -	Fog
Ashiski - -	Mud
Appican - -	A sling for carrying

Andjoiké - -	Pregnant. With young
Awa-chi min - -	More
Awa chimin o nichi shen -	Better
Auoni - - -	Who
Annintagoussé - -	To speak
Anokeh - -	To work
Ata wois - -	To barter, to exchange, to traffic.

B.

Babilouchins - -	Children
Bawetick - -	Rapid.

C.

Caso tawé - -	To hide. Conceal
Capotiouian - -	A cloak with a hood
Chabounikan - -	A sewing needle
Coutac - -	Another
Chichicoué - -	A gourd, a calibash filled with pebbles
Chichip - -	A duck
Cha-goutai-ye - -	A coward, a poltroon
Chiman - -	A canoe
Chagousi - -	Weak
Chayé - -	It is done
Coutagan - -	A crooked knife
Chichin - -	To sing
Chimaniké - -	To build boats or canoes
Coutadibe - -	Elsewhere
Chinguerima - -	I hate. I abhor
Chachayé - -	A long time
Chaourerima - -	Pity. To take pity
Chappatagan - -	Carrying place
Chinkichin - -	To repose

Chamin - -	A grape
Caspitagan - -	A bag for containing tobacco
Chachaye Piraouego -	It is a long time
Choemin abou - -	The juice of the grape

D.

Dibilinchibison - -	A ring
Dibikat Ikisis - -	The evening star. The moon
Dibic kijiss - -	The moon
Debicong - -	This night
Dibikat - -	Night.

E.

Etteoué - -	Astonishing. Wonderful
Endalakian - -	Country
Entayank - -	It is I.
Emanda - -	Lay hold. Take.

G.

Gaomink - -	Of the other side
Gaye, or Mipigaye -	And
Ganouerima - -	To preserve
Galoula - -	To speak
Gouiloma - -	To regret
Goi-ack - -	Streight on
Gas-ga tin - -	Frost.

I.

Iskatissi - -	To vex. I am vexed
Ickoué, or Ichquois -	Woman
Ickouessens - -	A girl
Irini - - -	Nation. Tribe. People
In - - -	Yes

Icha quiso - -	To burn
Inini - -	Man.

K.

Kawakatosa - -	Lean
Kakibe-chai - -	Deaf
Ka kah - -	A crow
Kisichiwoin - -	A currant berry
Kimiwoini - -	Rain
Kitchi-kitchi gaming -	The great water or lake, the ocean
Kikijip - -	Morning
Kewtorinack - -	The north
Ketché-pisou - -	Belt, cincture
Kasquepetagan -	Tobacco bag
Kiniwa - -	Long
Kissinan - -	Cold
Kichatai - -	Hot
Kitchionichi shin -	Best
Kin - -	Thou or you
Kitayam - -	Yours
Kegoi nin - -	Whom
Kitchi - -	Great. Valourous. Brave
Kitchi Onodis - -	Chief. Supreme ruler
Kitchi Okima simaganich	Great captain of war, or leader of warriors
Kissin - -	To freeze
Kissina magat - -	It freezes hard
Kaouicka - -	Never
Kiquaidiwine - -	To cavil. To dispute
Ka Maschi - -	Not yet
Kittimi - -	Lazy. Indolent
Kagouitch, or Kaouia -	Nobody. Not at all
Kawika - -	Never
Kawine - -	No

Kikons - -	Fish
Kamamenda - -	Not at all
Kak - -	A porcupine
Kekouanan - -	Who is there? Who comes?
Kakegou - -	Nothing
Kaquinic - -	Always
Kisis - -	The sun
Kakeli - -	Ever, always
Kakina, or Kakenan -	All
Kakikaté - -	Lame
Kenongé - -	Pike, a species of fish
Kemoutiske - -	Thief
Kemouch - -	In secret. Clandestinely
Kipokitie-koasab -	The leggings, or cloth for covering
Kitteganink - -	Fields of corn
Kimoutin - -	To strip naked
Kitchi Maniton - -	Great Spirit. The Supreme Being
Koket - -	In truth
Kikatch - -	To feel cold
Kitchi chiman -	A large canoe. A vessel
Kiouecheins - -	Old
Kikerindan, or Kikerima -	To know
Kouelatch - -	Good
Kioussé - -	To chace
Kitchi Gaminck -	A great lake
Ka - - -	No
Kegatch - -	Soon, by and by
Kinabick - -	A snake.

L.

Lumek - -	Sturgeon
Lissis - -	Hair
Loutin - -	The wind.

M.

Mamoud gikisi	Joy
Maouineoua	To aid. To assist
Mirouerindam	To agree. To please
Meguisses	An eagle
Mississay	A turkey
Mikinac	A tortoise
Magose	An awl
Metticanouins	An arrow
Maneton Misquisean	A fish-hook
Miticoum	A tree
Masquosi	Grass
Misqui meinac	Raspberries
Micanan	A road
Mequa Mensan	Hail
Mequam	Ice
Missi achki	The world
Mishiwai aski	The whole world
Minoka ming	Spring
Maneto weguin	Cloth
Medjicawine	Mittens
Mescowa	Red
Mous-counu-gouse	Ugly
Messha	Big. Large. Great
Mitasswois	Ten
Mitasswois hachi pechcic	Eleven
Mitasswois hachi nige	Twelve
Mitasswois hachi niswois	Thirteen
Mitasswois hachi né au	Fourteen
Mitasswois hachi nenan	Fifteen
Mitasswois hachi negoutawaswois	Sixteen
Mitasswois hachi nigi waswois	Seventeen

Mitasswois hachi shiwaswois	Eighteen
Mitasswois hachi shang as wois	Nineteen
Mitayoche - -	The same
Missi Innini woc -	All the men
Mina wa - -	More
Mih - - -	To give
Ma wi - -	To weep. To shed tears
Minawa - -	Still more
Mimilie - -	Enough. It is enough
Malomin - -	Oats. Wild oats
Mischiton - -	A bean
Malamek - -	A species of fish. Barbeau
Mitass - -	Stockings. Leggings
Missane - -	Wood
Mittik - -	Firewood
Mitamin - -	Indian corn
Minikoué - -	To drink
Mitaminabou - -	Sagamité. Pudding made of Indian corn
Mappe - -	Come. Come on. Advance
Michioue, or Michaiwois	A stag, or elk
Mauda - -	That
Maba - -	This
Micau - -	Way
Miscoutch - -	To change
Mockoman - -	A knife
Miskoasab - -	The bottom
Muskimout - -	The belly
Mickouan - -	A wooden spoon
Mila - -	To give
Matchi Manitou -	Evil spirit
Mamaoué - -	Together
Mipidach - -	Afterwards

Mon wisha - -	It is long since
Minaouatch - -	Again
Masinaike - -	To write. To delineate
Manitou - -	Spirit
Maschkaoua - -	Strong, hard, firm
Mach Kaouessi -	A strong man
Mittigouchiouchendataeriank	The eastern country of ships
Mittigouch - -	Builders of vessels
Mintitou - -	Great, high
Myask - -	Grass, herbs
Mackaouala - -	To honour. To respect
Matchi nadouek -	The Iroquois, or Six Nations
Mackaté Ockola -	A jesuit
Minisé - -	An island
Minissui - -	A peninsula
Matatissi - -	An impostor
Mandabidi - -	There. By that way
Manbigan, or Maygan -	Wolf
Masinaygan - -	A bed of grass or straw
Malatissi - -	Bad, wicked
Maskikeh - -	Beveridge. Medicine
Malatat - -	It is worth nothing
Maskaté - -	Dark. Gloomy. Black
Min, or Mincouti -	Yes
Monse - -	The moose deer
Mackoua, or Macqua -	A bear
Macons - -	A young bear
Manichich - -	A young moose deer
Miouinch - -	Because. For as much as
Migoatch - -	Whilst. During that
Memangis - -	Little
Minsi - -	*Mingere* Lat.
Mouskinet - -	Replete. Full

Mipidach - -	Afterwards. Then
Mirockamink - -	The spring
Mitigou, or Kitchi Okima	The great chief
Maskimont - -	A bag
Miscoué - -	Blood
Mackaoula - -	To salute
Makissin - -	Shoes
Mataton - -	To perspire
Mimi - -	A turtle dove
Magat - -	Powerful. Strong
Missouté - -	All, the whole.

N.

Napitch - -	Evil. Worth nothing
Nongom - -	At present
Ningom - -	To day
Nibila, or Nibiwa -	Much
Nitché, or Nitchikioué -	Companion. Friend. Comrade
Nantaouerima - -	To search
Nimic - -	To dance
Nipan - -	To sleep
Nipi - -	Water
Nisitolaoua - -	To hear. To understand
Napitch - -	Entirely, or of no use
Nopemenk - -	Advanced in the woods
Napitilima - -	To honour. To esteem
Nibouacka - -	Sensible. To have sense. Understanding
Nassaoukouat - -	A fork
Nicanich - -	Brother
Nitianis - -	Child. Infant
Nantobali - -	War
Nantobalichi - -	Warriors

Nadouek - -	The Hurons
Nikik, or Niguick -	An otter
Nirimousons - -	A female friend. A mistress
Nape - -	A male
Napema - -	Husband
Nip - -	To die
Nipouin - -	Death. Dead
Nabal - -	Half
Nouscé, or Nossai -	Father
Nigah - -	Mother
Nopinala - -	To pursue
Nantouneoua - -	To meet. To encounter
Negao - -	Sand. Gravel
Nantoubalima - -	To make war. To go to war
Nissa, or Nishi wois -	To kill
Noutchimou - -	To live
Noutchemouin -	Life
Non gense - -	A female
Nide-niguom - -	The nostrils
Nibit - -	The teeth
Nigon dagane -	The throat
Ni nid gines - -	The fingers
Nipi quoini - -	The back
Nimisat - -	The belly
Niguitick - -	The knees
Nigatte - -	The legs
Nigouisses - -	My boy
Nidaniss - -	My girl. Daughter
Niayen - -	My elder brother
Nimisain - -	My elder sister
Nimichomiss - -	My grandfather
Nocomiss - -	My grandmother
Ninimichomen -	My uncle

Nedojim	My nephew
Nidojimequois	My niece
Nisigousiss	My mother in law
Nitah	My brother in law
Niwitchiwagan	My companion
Ninaben	My husband
Nis katissiwine	I am angry
Nisest guse	I fear
Nochina pichik	Buffalo cow
Nic kack	A wild goose
Na me bine	Carp
Na maiu	Sturgeon
Na men gouse	Trout
Naba kegouman	A dagger
Nabechibesoun	An ear-ring, an ear-bob
Nibichi	A leaf
Naockquoi	Mid-day
Negawe	Sand
Nimiki	Thunder
Notine	Wind
Nepaiwine	Bed
Nigaske-tasebessoun	Garters
Nambissa	Handsome
Nibiqui	Summer
Nitam	First
Nin, or Nit	I, or me
Nina wa	We
Nida yam	My, or mine
Nanigoutengue	Now and then
Nagam	To sing
Namatape win	To set down
Non gum	To day
Nedawache	Truly
Niguim	Make haste.

O.

Ouatsakimink ducherini	English. Englishmen
Olichichin	Fine
Oueouelim	Good. It is good
Ouabi	White
Olakich	The bowels
Ouabou	Juice, or soup
Ouikiouam	Wigwam. Cabin
Okima	Chief, or captain
Ouipima	To lay down
Ouabiouian	A blanket of white wool
Ouibach	Then
Ouabank	Tomorrow
Ousouabank	After tomorrow
Ouakan	Slave
Ouakaigan	A fortress
Ouachaike	To fortify
Ouzao	Yellow
Ouebinan	To repudiate
Ouskinckissi	Young
Okonogat	Day
Ouebatch	Incontinent
Ouskouebi	Drunken
Outon, or Outainani	Tongue
Ouatsadabi	By far. By above
Ouapous	A hare
Ovalatissi	Liberal
Ouatsa	Far
Ouiouin	To take a wife. To marry
Ouissin	To eat
Outineous	Sick
Ouabimo	A mirror

Ouasacolendmaoua	-	To snuff a candle
Ouabiloucheins	-	Little
Ouaniouiné	-	Who is this
Ouaniouiné maba	-	Who's that
Oustikoues	-	A root
Ockola	-	A robe
Ochiti-goine	-	The head
Ocatick	-	The forehead
Ochengewane	-	The nose
Otonne	-	The mouth
Omichitoun	-	The beard
Otawagane	-	The ears
Oquoigan	-	The neck
Onic	-	The arms
Oskenge	-	Nails
Opikegan	-	The side
Obouame	-	The thigh
Othai	-	The heart
Odawagan	-	Hearing
Otchitamon	-	A squirrel
Odjiso	-	A fisher. An amphibious animal
Omimis	-	A dove
Ohga	-	Pickerell
Onidjigan	-	Fins
Omakaki	-	A frog
Onaguege	-	The bark of a tree
Otaieminac	-	Strawberries
Ouinigan	-	Portage. Carrying-place
Onaguche	-	Evening
Ockan	-	A bone
Oska pimitais	-	Fat or marrow
Ouininoé	-	Fat
Otabanac	-	A sledge

O-jawes-cowa - -	Blue
O-jawa - -	Yellow
O jawes cowa - -	Green
Onichiskin - -	Good natured
Ouisch - -	To will. To be willing
Oskinigui - -	A young man
Otayam mis - -	His or hers
Ogitoune - -	To do
Okitchiai - -	Above
Oulamar - -	Red powder, or paint
Outagami - -	A fox
Oulagan, or Onagan -	A dish made of bark
Oustikouan - -	The head
Ossam - -	Too much
Ossam mangis -	Too little
Ouelibik - -	Swift
Oudenack - -	Village
Ouias - -	Provisions. Food
Oueouelim - -	It is well
Ouabemo - -	To see
Ouskinchie - -	The eyes

P.

Packitan - -	To abandon. To forsake
Pitchiba - -	To run towards
Pimisca - -	To go by water
Piraouego - -	Formerly
Pilaoua - -	Excellent! Admirable! (used ironically)
Packité - -	To beat
Packit-ais - -	Beaten
Paskingoé - -	Blind of an eye
Packakoa - -	A shield

Pingoé - -	Powder. Dust
Papakiouian - -	A shirt
Pepegik - -	Each
Pitchibat - -	To run
Pemoussai - -	To walk
Patchipaoua -	To dart, to throw a spear
Peccabogo - -	Softly
Peccaté - -	Hunger. I am hungry
Pouteaoué - -	To cook
Piouabick - -	Iron
Paskisigan - -	A fusil
Pentakoé - -	To smoke tobacco
Pekita - -	To win. To gain at play
Pimitais - -	Fat
Pipoun - -	Winter
Pitchilago - -	Yesterday
Pipounichin -	To winter
Packigoué - -	To play
Pimoussé - -	To march. To travel
Pilé, or Pinasy -	A bird
Pematis - -	Bread
Pabouchikan - -	Bread
Peca - -	Peace
Pecatchi - -	To make peace
Pilesioue, or Penainse -	A partridge
Packikin - -	The skin
Poutagan - -	A wooden mortar for sheeling Indian corn
Paogan - -	A pipe
Pechou - -	A lynx
Postakisk - -	An outarde. A grey goose
Pin acwan - -	A comb
Piwoine - -	Drift

Panguischimo - -	West
Pendig - -	Within
Pematinang - -	A cap
Papise cowagan -	A coat
Pecheck - -	One
Pepichic - -	Some
Pitchima - -	Presently
Pitchinago - -	Yesterday
Paishon - -	Near
Panima - -	By and by
Piouel - -	The hair of animal
Pitou, or Pita -	To carry
Pingoe Mackaté -	Gunpowder
Pechouetch - -	Near
Paekilague - -	To loose at play
Papi - -	To laugh
Pankissin - -	To fall
Pimatcha, or Pittassi-moussi	To come
Pimaétissa - -	To pay a visit

Q.

Quin quoagki -	A woolverine
Quoi Natch - -	Beautiful
Qui qui jan - -	To cut
Quimiwoin - -	It rains

S.

Sakia - -	To love. To cherish
Sasakissi - -	Misar. Covetous
Scoutican - -	Flint, or steel for striking fire
Sonquitaigé - -	Brave
Simagamis - -	Bold warriors
Siminkakouin -	Heaven

Scoutiouabon	Hot soup. Brandy. Spirits
Simagan	A sword
Scouteché	To strike fire from stones
Scoutaye	Fire
Sagassoa	To smoke
Spimink	On high. High
Sasega	Handsome. Well made
Sankema	Yes, truly
Soule Mickoan	A dish formed of maple wood
Sepim	A river
Samaganitch	A soldier, or warrior
Sema	Tobacco
Shingousse	A ferret
Shikae	A polecat
Shangouch	A minx
Shabonigan	A needle
Schiman	A canoe
Sagatagan	Touchwood, or punk
Shomenac	grapes
Sagayigan	A lake
Soquips	Snow
Sipi	A river
Sipiweschin	A rivulet
Shawanawang	South
Scouandam	A door
Shaquoiyanqui	Last
Saisaigaun	It hails
Shaibas	This morning
Shashai	Already

T.

Tackosi	Short
Tapia	To be. To remain. To exist

Tanipi - -	From whence. Place. In some place
Taninentien - -	And well? What then?
Tabiscoutch - -	Equal
Takousi - -	To fatigue
Takouchin - -	To arrive
Tani - -	How
Tagoqannissi -	Courage. To be brave
Tantassou, or Tanimilik	How many
Tapoué - -	To swim. To row or paddle
Tanipi api - -	On what side is it?
Tanipi endayenk -	Whence come you?
Taga Kitija - -	Whither do'st thou go?
Ta - -	Where
Taouema - -	Relation
Talimissi - -	To suffer pain
Taninentien - -	Why. Wherefore
Talamika - -	To respect
Talamia Kitchi Manitou	To adore the Supreme Being
Tatouan - -	To exchange. To traffic
Tiga - -	To go by land
Tichinica - -	To call. To name
Tindala - -	To have. To possess
Tikerima, or Taiboitam	To believe
Tibelindan - -	To deliberate. To resolve
Tibit - -	Teeth
Tita - -	To tell. To speak
Tochiton - -	To do. To act
Tiberima - -	To govern. To dispose
Tepatchimou Kan -	News
Tepatchimou - -	To bring news
Tipaham - -	To pay
Tilelindam - -	To think. To have an opinion
Tirerigan - -	Persuasion
Tepoa - -	Right. To be right

U.

Undach - -	On this side
Undachaibi - -	On that side

V.

Vendao - -	The light. Transparency

W.

Wawasquesh - -	Fallow deer
Wapouce - -	A hare
Wabichinse - -	A martin
Wagouch - -	A fox
Wajack - -	A musk rat
Wai wabogounage -	A mouse
Wiass - -	Flesh meat
Wapesy - -	A swan
Waweni - -	Eggs
Waquoch - -	Spawn
Wagagvette - -	An ax
Watchive - -	A mountain
Wabananotine -	East
Wabang - -	To morrow
Wabin - -	To see
Wassa - -	Far
Waquigan - -	A fort
Wapeweyan - -	A blanket
Wabisca - -	White
Waiwebć - -	The heart
Wian - -	Skin
Wica acko - -	Seldom
Woinimika - -	To forget
Winessi - -	The hair

Wignass	-	Birch rind, or bark
Woi wois	-	A white goose
Wiconquiwine	-	A feast
Wiguiwam	-	A lodge

Y.

Yao	-	A body
Youa	-	He says
Yach	-	The nose.

To convey an idea of the manner of inflecting the verbs, the indicative mode of the verb *Sakia* is here given, which may serve as a rule for the formation of all the other verbs in this language.

Sakia - To love.

PRESENT TENSE.

Nisakia	-	I love
Ki sakia	-	Thou lovest
Ou sakia	-	He loveth
Ni sakiamin	-	We love
Ki sakiaoua	-	Ye love
Ki sakiaminaoua	-	Both we and ye love
Sakiaouak	-	They love.

IMPERFECT.

Ni sakiaban	-	I did love
Ki sakiaban	-	Thou didst love
Ou sakiaban	-	He did love
Ni sakiaminaban	-	We did love

Ki sakiaouaban	Ye did love
Ki sakiminaouaban	We and ye did love
Sakiaoanik	They did love.

PRETER PERFECT.

Nekisakia	I have loved
Ki kisakia	Thou hast loved
Ou kisakia	He hath loved
Ni kisakiamin	We have loved
Ki kisakiaoua	Ye have loved
Ki kisakiaminaoua	Ye and we have loved
Kisakiaouek	They have loved

FUTURE.

Nin gasakia	I shall love
Ki gasakia	Thou shalt love
Ou gasakia	He shall love
Nin gasakiamin	We shall love
Ki gasakiaoua	Ye shall love
Ki gasakiaminaoua	We and ye shall love
Gasakiaouak	They shall love.

IMPERATIVE.

Asakia	Love thou
Asakiata	Let us love

Substantives are not declined; the plural is formed by adding the letter *k* to the vowel terminating the word. Thus, *Alisinape*, a man. Plural, *Alisinapek*, men. But if the substantive terminate with a consonant, the letters *ik* are added. For example, *Minis*, an island: plural, *Minisik*, islands. Likewise, *Paskisigan*, a fusil; plural, *Paskisiganik*, fusils. *Taoema*, a relation; *Taoemik*, relations. *Sipim*, a river; *Sipimik*, rivers, &c. &c.

NUMERATION,

ACCORDING TO THE ALGONQUINS.

Pigik - - -	One
Ninch - - -	Two
Nissoué, or Niswois -	Three
Neou - - -	Four
Naran - - -	Five
Ningatouassou - -	Six
Ninchouassou - -	Seven
Nissouassou - -	Eight
Chaugassou - -	Nine
Mitasswois - -	Ten
Mitasswois achi pigik -	Eleven
Mitasswois achi ninch -	Twelve
Mitasswois achi nissoué -	Thirteen
Mitasswois achi neou -	Fourteen
Mitasswois achi nanan -	Fifteen
Mitasswois achi ningotouassou	Sixteen
Mitasswois achi ninchoassou	Seventeen
Mitasswois achi nissouassou	Eighteen
Mitasswois achi chaugassou	Nineteen
Ninchtana - - -	Twenty
Ninchtana achi pigik -	Twenty-one
Ninchtana achi ninch -	Twenty-two
Ninchtana achi nissoué -	Twenty-three
Ninchtana achi neou -	Twenty-four
Ninchtana achi naran -	Twenty-five
Ninchtana achi nigatouasson	Twenty-six
Ninchtana achi ninchouassou	Twenty-seven

Ninchtana achi nissonassou	Twenty-eight
Ninchtana achi chaugassou	Twenty-nine
Nissouemitana - -	Thirty
Nissouemitana achi pigik -	Thirty-one, &c. &c.
Neoumitana - -	Forty
Naran mitana - -	Fifty
Ningoutouassou mitana -	Sixty
Ninchouassou mitana -	Seventy
Nissouassou mitana -	Eighty
Chaugassou mitana -	Ninety
Mitassou mitana - -	An hundred
Mitassou mitasswois mitana	A thousand.

On being able to reckon to a hundred, it is by no means difficult to enumerate by tens even to an hundred thousand, which is a number unknown to savages, and consequently foreign to their language.

Every word is distinctly pronounced, and particular emphasis is placed upon the final letter A.

FINIS.

T. Gillet, Printer, Wild-Court.

TRAVELS THROUGH THE CANADAS

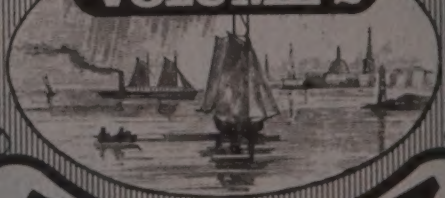
CONTAINING

A DESCRIPTION OF THE PICTURESQUE SCENERY
ON SOME OF THE RIVERS AND LAKES;
WITH AN ACCOUNT OF THE
PRODUCTIONS, COMMERCE, AND INHABITANTS
OF THOSE PROVINCES.

BY GEORGE HERIOT, ESQ.
Deputy Post Master General of British North America.

ILLUSTRATED WITH
A MAP AND NUMEROUS ENGRAVINGS, FROM DRAWINGS MADE AT THE
SEVERAL PLACES BY THE AUTHOR.

VOLUME 2



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